نسخه مائة عامل

بسم الله الرحمن الرحيم

العوامل في النحو على ما ألفه الشيخ الإمام الفاضل عبد القاهر بن عبد الرحمن الجرجاني سقى الله ثراه وجعل الجنة مثواه مائة عامل منها لفظية ومنها معنوية فاللفظية منها على ضربين سماعية وقياسية فالسماعية منها احد وتسعون عاملا والقياسية منها سبعة عوامل والمعنوية منها عددان فالسماعية تتنوع على ثلثة عشر نوعا النوع الاول حروف تجر الاسم فقط وهي سبعة عشر حرفا الباء ومن وعن والى وفي واللام ورب وعلى والكاف ومذ ومنذ وحتى وواو القسم وتاءه وحاشا وخلا وعدا نحو مررت بزيد وسرت من البصرة الى الكوفة ورميت السهم عن القوس وزيد في الدار والمال لزيد ورب رجل لقيته وزيد على السطح وزيد كالاسد وما رايته

مُذْ وَمُنْذُ يَوْمِ الْجُمُعَةِ وَاَكَلْتُ السَّمَكَةَ حَتَّى رَاسِهَا وَوَاللّٰهِ لَاَفْعَلَنَّ كَذَا

وَتَاللّٰهِ لَاَفْعَلَنَّ كَذَا وَجَاءَنِي الْقَوْمُ حَاشَا زَيْدٍ وَرَاَيْتُ الْقَوْمَ خَلَا زَيْدٍ

وَمَرَرْتُ بِالْقَوْمِ عَدَا زَيْدٍ   اَلنَّوْعُ الثَّانِي حُرُوفٌ تَنْصِبُ الْاِسْمَ وَتَرْفَعُ

الْخَبَرَ وَهِيَ سِتَّةُ اَحْرُفٍ اِنَّ وَاَنَّ وَكَاَنَّ وَلٰكِنَّ وَلَيْتَ وَلَعَلَّ نَحْوُ اِنَّ زَيْدًا

قَائِمٌ وَبَلَغَنِي اَنَّ زَيْدًا مُنْطَلِقٌ وَكَاَنَّ زَيْدًا اَسَدٌ وَقَامَ زَيْدٌ لٰكِنَّ عَمْرًا جَالِسٌ

وَلَيْتَ الشَّبَابَ عَائِدٌ وَلَعَلَّ عَمْرًا خَارِجٌ   اَلنَّوْعُ الثَّالِثُ حَرْفَانِ تَرْفَعَانِ الْاِسْمَ

وَتَنْصِبَانِ الْخَبَرَ وَهُمَا مَا وَلَا الْمُشَبَّهَتَانِ بِلَيْسَ نَحْوُ مَا زَيْدٌ فَاضِلًا وَلَا رَجُلٌ اَفْضَلَ

مِنْكَ   اَلنَّوْعُ الرَّابِعُ حُرُوفٌ تَنْصِبُ الْاِسْمَ فَقَطْ وَهِيَ سَبْعَةُ اَحْرُفٍ اَلْوَاوُ وَاِلَّا

وَيَا وَاَيَا وَهَيَا وَاَيْ وَالْهَمْزَةُ الْمَفْتُوحَةُ نَحْوُ اسْتَوَى الْمَاءُ وَالْخَشَبَةَ وَجَاءَنِي

الْقَوْمُ اِلَّا زَيْدًا وَيَا عَبْدَ اللّٰهِ وَاَيَا عَبْدَ اللّٰهِ وَهَيَا عَبْدَ اللّٰهِ وَاَيْ عَبْدَ اللّٰهِ

وَاَعَبْدَ اللّٰهِ   اَلنَّوْعُ الْخَامِسُ حُرُوفٌ تَنْصِبُ الْفِعْلَ الْمُضَارِعَ وَهِيَ اَرْبَعَةُ

اَحْرُفٍ اَنْ وَلَنْ وَكَيْ وَاِذَنْ نَحْوُ كَرِهْتُ اَنْ تَضْرِبَ وَلَنْ تَفْعَلَ وَجِئْتُكَ

كَيْ تُعْطِيَنِي حَقِّي وَاِذَنْ تَدْخُلَ الْجَنَّةَ فِي جَوَابِ اَسْلَمْتُ   اَلنَّوْعُ

السَّادِسُ حُرُوفٌ تَجْزِمُ الْفِعْلَ الْمُضَارِعَ وَهِيَ خَمْسَةُ أَحْرُفٍ إِنْ وَلَمْ وَلَمَّا وَلَامُ الْأَمْرِ وَلَاءُ النَّهْيِ نَحْوُ إِنْ تُكْرِمْنِي أُكْرِمْكَ وَلَمْ يَضْرِبْ زَيْدٌ وَلَمَّا يَضْرِبْ زَيْدٌ وَلِيَضْرِبْ زَيْدٌ وَلَا تَضْرِبْ زَيْدًا اَلنَّوْعُ السَّابِعُ أَسْمَاءٌ تَجْزِمُ الْفِعْلَ الْمُضَارِعَ عَلَى مَعْنَى إِنْ وَهِيَ تِسْعَةُ أَسْمَاءٍ مَنْ وَمَا وَمَتَى وَمَهْمَا وَأَيٌّ وَأَيْنَمَا وَأَنَّى وَحَيْثُمَا وَإِذْمَا نَحْوُ مَنْ يُكْرِمْنِي أُكْرِمْهُ وَمَا تَصْنَعْ أَصْنَعْ وَمَتَى تَذْهَبْ أَذْهَبْ وَمَهْمَا تَكُنْ أَكُنْ وَأَيُّهُمْ تَضْرِبْ أَضْرِبْ وَأَيْنَمَا تَجْلِسْ أَجْلِسْ وَأَنَّى تَقْعُدْ أَقْعُدْ وَحَيْثُمَا تَذْهَبْ أَذْهَبْ وَإِذْمَا تَفْعَلْ أَفْعَلْ اَلنَّوْعُ الثَّامِنُ أَسْمَاءٌ تَنْصِبُ عَلَى التَّمْيِيزِ اِسْمًا نَكِرَةً وَهِيَ أَرْبَعَةُ أَسْمَاءٍ أَوَّلُهَا عَشَرَةٌ إِذَا رُكِّبَتْ مَعَ أَحَدٍ وَاثْنَيْنِ إِلَى تِسْعَةٍ وَتِسْعِينَ نَحْوُ جَاءَنِي أَحَدَ عَشَرَ رَجُلًا وَثَانِيهَا كَمْ نَحْوُ كَمْ رَجُلًا عِنْدَكَ وَثَالِثُهَا كَذَا نَحْوُ كَذَا دِرْهَمًا عِنْدَكَ وَرَابِعُهَا كَأَيِّنْ نَحْوُ كَأَيِّنْ رَجُلًا عِنْدَكَ اَلنَّوْعُ التَّاسِعُ كَلِمَاتٌ تُسَمَّى أَسْمَاءَ الْأَفْعَالِ بَعْضُهَا تَرْفَعُ وَبَعْضُهَا تَنْصِبُ وَهِيَ تِسْعُ كَلِمَاتٍ اَلنَّاصِبُ مِنْهَا سِتُّ كَلِمَاتٍ رُوَيْدَ وَبَلْهَ وَدُونَكَ وَعَلَيْكَ وَحَيَّهَلْ وَهَا نَحْوُ

رُوَيْدَ زَيْداً وَبَلْهَ زَيْداً وَدُونَكَ زَيْداً وَعَلَيْكَ زَيْداً وَحَيَّهَلْ زَيْداً
وَهَا زَيْدًا وَالرَّافِعُ مِنْهَا ثَلٰثُ كَلِمَاتٍ هَيْهَاتَ وَشَتَّانَ وَسَرْعَانَ نَحْوُ هَيْهَاتَ
زَيْدٌ وَشَتَّانَ زَيْدٌ وَعَمْرٌو وَسَرْعَانَ زَيْدٌ اَلنَّوْعُ الْعَاشِرُ اَفْعَالٌ نَاقِصَةٌ تَرْفَعُ
الْاِسْمَ وَتَنْصِبُ الْخَبَرَ وَهِيَ ثَلٰثَةَ عَشَرَ فِعْلاً كَانَ وَصَارَ وَاَصْبَحَ وَاَمْسَى
وَاَضْحَى وَظَلَّ وَبَاتَ وَمَا بَرِحَ وَمَا فَتِئَ وَمَازَالَ وَمَا انْفَكَّ وَمَا دَامَ وَلَيْسَ
نَحْوُ كَانَ زَيْدٌ قَائِماً وَصَارَ الْفَقِيرُ غَنِيًّا وَاَصْبَحَ زَيْدٌ عَالِماً وَاَمْسَى زَيْدٌ قَارِياً
وَاَضْحَى زَيْدٌ مُسَافِراً وَظَلَّ زَيْدٌ صَائِماً وَبَاتَ زَيْدٌ نَائِماً وَمَا بَرِحَ زَيْدٌ
عَالِماً وَمَافَتِئَ زَيْدٌ قَائِماً وَمَازَالَ زَيْدٌ عَالِماً وَمَا انْفَكَّ بَكْرٌ عَاقِلاً وَاجْلِسْ
مَادَامَ زَيْدٌ جَالِسًا وَلَيْسَ زَيْدٌ قَائِماً اَلنَّوْعُ الْحَادِي عَشَرَ اَفْعَالُ الْمُقَارَبَةِ
تَرْفَعُ اِسْماً وَاحِداً وَهِيَ اَرْبَعَةُ اَفْعَالٍ عَسَى وَكَادَ وَكَرَبَ وَاَوْشَكَ نَحْوُ عَسَى
زَيْدٌ اَنْ يَخْرُجَ وَكَادَ زَيْدٌ اَنْ يَخْرُجَ وَكَرَبَ زَيْدٌ يَخْرُجُ وَاَوْشَكَ زَيْدٌ يَجِيئُ
اَلنَّوْعُ الثَّانِي عَشَرَ اَفْعَالُ الْمَدْحِ وَالذَّمِّ تَرْفَعُ اِسْمَ الْجِنْسِ الْمُعَرَّفِ
بِاللَّامِ وَهِيَ اَرْبَعَةُ اَفْعَالٍ نِعْمَ وَبِئْسَ وَسَاءَ وَحَبَّذَا نَحْوُ نِعْمَ الرَّجُلُ زَيْدٌ

وَبِئْسَ الرَّجُلُ عَمْرٌو وَسَاءَ الرَّجُلُ بَكْرٌ وَحَبَّذَا الرَّجُلُ زَيْدٌ اَلنَّوْعُ الثَّالِثُ عَشَرَ اَفْعَالُ الشَّكِّ وَالْيَقِيْنِ تَدْخُلُ عَلَى اِسْمَيْنِ ثَانِيهِمَا عِبَارَةٌ عَنِ الْاَوَّلِ تَنْصِبُهُمَا وَهِيَ سَبْعَةُ اَفْعَالٍ حَسِبْتُ وَظَنَنْتُ وَخِلْتُ وَرَأَيْتُ وَعَلِمْتُ وَوَجَدتُّ وَزَعَمْتُ نَحْوُ حَسِبْتُ زَيْدًا فَاضِلًا وَظَنَنْتُ بَكْرًا نَائِمًا وَخِلْتُ خَالِدًا قَائِمًا وَرَأَيْتُ زَيْدًا عَاقِلًا وَعَلِمْتُ زَيْدًا اَمِيْنًا وَوَجَدتُّ الْبَيْتَ رَهِيْنًا وَزَعَمْتُ الشَّيْطَانَ شَكُوْرًا وَالْقِيَاسِيَّةُ مِنْهَا سَبْعَةٌ عَوَامِلُ الْفِعْلُ عَلَى الْاِطْلَاقِ وَالصِّفَةُ الْمُشَبَّهَةُ وَاسْمُ الْفَاعِلِ وَاسْمُ الْمَفْعُوْلِ وَالْمَصْدَرُ وَالْاِسْمُ الَّذِيْ اُضِيْفَ اِلَى اِسْمٍ آخَرَ وَكُلُّ اِسْمٍ تَمَّ وَاسْتَغْنَى عَنِ الْاِضَافَةِ وَالْمَعْنَوِيَّةُ مِنْهَا عَدَدَانِ اَلْعَامِلُ فِي الْمُبْتَدَاءِ وَالْخَبَرِ وَهُوَ الْاِبْتِدَاءُ وَالْعَامِلُ فِي الْفِعْلِ الْمُضَارِعِ وَهُوَ وُقُوْعُهُ بِمَوْقِعِ الْاِسْمِ وَلَيْسَ لَهَا عَامِلٌ ظَاهِرٌ فِي اللَّفْظِ ۞

تَمَّتْ ۞

شرح مائة عامل

بسم الله الرحمن الرحيم *

الحمد لله على نعمائه الشاملة وآلائه الكاملة والصلاة والسلام على سيد الانبياء محمد المصطفى وآله المجتبى اعلم ان العوامل في النحو على ما الّفه الشيخ الامام افضل علماء الانام عبد القاهر بن عبد الرحمن الجرجاني سقى الله ثراه وجعل الجنة مثواه مائة عامل بعضها لفظية وبعضها معنوية فاللفظية منها على ضربين سماعية وقياسية فالسماعية منها احد وتسعون عاملا والقياسية منها سبعة عوامل والمعنوية منها عدد ان ويتنوع السماعية منها على ثلثة عشر نوعا النوع الاول حروف تجر الاسم فقط وتسمى حروفا جارة وهي سبعة عشر حرفا الباء للالصاق حقيقة او حكما نحو به داء ومررت بزيد اي التصق مروري

بمكانٍ يقربُ منه زيدٌ وللاِستعانَةِ نحو كتبتُ بالقَلَمِ وقد تكونُ للتَّعليلِ

نحوُ قولهِ تعالىٰ اِنَّكُمْ ظَلَمْتُمْ اَنْفُسَكم بِاتِّخاذِكُمُ الْعِجْلَ وللمصاحبةِ

نحو اشتريتُ الفرسَ بِسَرْجِهِ وللتَّعدِيةِ نحو ذهبَ اللهُ بنورِهِمْ وذهبتُ

بزيدٍ اي اذهبتُهُ وللمُقابلةِ نحو اشتريتُ العبدَ بالفرسِ وللقَسَمِ نحو

باللّهِ لا فعلنّ كذا وللظَّرْفِيَّةِ نحو زيدٌ بالبلدِ وللزِّيادَةِ نحوُ قولهِ تعالىٰ

ولا تُلْقُوا بِاَيْدِيكُمْ الى التَّهْلُكَةِ ومِنْ لابتداءِ الغايةِ نحو سِرْتُ من البصرةِ

الى الكوفةِ ونمتُ من اولِ الليلِ الىٰ آخرهِ وللتبعيضِ نحو اخذتُ

مِنَ الدَّراهمِ اي بعضَ الدراهمِ وللتبيينِ نحوُ قوله تعالىٰ فَاجْتَنِبُوا

الرِّجْسَ مِنَ الأَوْثَانِ اي الرجسَ الذِي هُوَ الاوثانُ وللزيادةِ نحوُ

قولهِ تعالىٰ يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وعن للبُعْدِ والمجاوزةِ نحو رميتُ

السهمَ عنِ القوسِ والىٰ لانتهاءِ الغايةِ نحو سرتُ الى الكوفةِ وبمعنىٰ

مَعَ قليلا نحو لَا تَاكُلُوا اَمْوَالَهُمْ اِلَىٰ اَمْوَالِكُمْ اي مع اموالكم وقد يكونُ

ما بعدَها داخلا في ما قبلَها ان كانَ ما بعدَها من جنسِ ما قبلَها نحو قولهِ

تعالىٰ فاغسلوا وجوهكم وايديكم الى المرافق وقد لا يكون ما بعدها

داخلاً في ما قبلها نحو قوله تعالىٰ ثم اتمّوا الصّيام الى الليلِ وفي

للظرفية نحو المالُ في الكيسِ وللاستعلاءِ نحو قوله تعالىٰ ولأُصلّبنّكم

في جُذوعِ النَّخلِ واللامُ للاِختِصاصِ نحو الجُلُّ للفرسِ وللزيادةِ

نحو رَدِفَ لكُم بعضُ الذي تستعجلون وللتّمليكِ نحو المالُ لزيدٍ

وللتَّعليلِ نحو جئتُك لاكرامك وللقَسَمِ نحو لله لا يُؤخَّرُ الاَجلُ

وللعاقبةِ نحو لزِمَ الشرُّ للشّقاوةِ ورُبَّ للتقليلِ ويكونُ مجرورُه

نكرةً موصوفةً ويكون متعلّقه فعلاً ماضيا مثلُ رُبَّ رجلٍ كريمٍ لقيتُه

وقد يدخلُ على الضميرِ المبهمِ الذي يكون مُميِّزه نكرةً منصوبةً نحو

رُبّهُ رجلاً لقيتُه وعلىٰ للاستعلاءِ نحو زيدٌ على السطحِ وعليهِ دينٌ

وقد تكونُ بمعنى الباءِ نحو مررت عليه والكافُ للتشبيهِ نحوُ

زيدٌ كالاسدِ وقد تكونُ زائدةً كقولهِ تعالىٰ ليس كمثلهِ شيءٌ اي

ليس مثلَه شيءٌ ومُذ ومُنذ لابتداءِ الغايةِ في الزمانِ الماضي

نحوُ ما رأيتُه مذ يومِ الجُمُعةِ او منذ يومِ الجمعةِ اي ابتدأُ عدمِ رويتي

اياهُ كان يومَ الجمعةِ وقد تكونان لجميعَ المدّةِ نحو ما رأيته مذ او منذ

يومينِ اي جميعُ مدّةِ انقطاعِ رويتي اياه يومانِ وحتّى لانتهاءِ

الغايةِ في الزمان نحوُ نمتُ البارحةَ حتى الصّباحِ وفي المكانِ نحوُ

سرْتُ البلدَ حتى السُّوقِ وللمصاحبةِ نحوُ قرأتُ وِرديْ حتى الدعاءِ

اي مع الدعاءِ وما بعدَها يكونُ داخلاً في حكمِ ما قبلَها نحوُ اكلتُ

السمكةَ حتى رأسِها وهي مختصّةٌ بالاسمِ الظاهرِ بخلافِ الى فلا يُقالُ

حتّاهُ ويقالُ اليهِ والواوُ للقسمِ وهي لاتدخُلُ الّا على الاسمِ الظاهرِ

لا الضميرِ نحوُ واللهِ لاَشْرَبَنّ الخمرَ وقد تكونُ بمعنى رُبَّ نحوُ وعالِمٍ

يعمَلُ بعلمِهِ اي ربّ عالِمٍ يعمَلُ بعلمِهِ والتاءُ للقسمِ وهي لاتدخُلُ

الّا على اسمِ الله تعالى نحوُ تاللهِ لاضربَنّ زيدًا واعلَمْ انّه لابُدّ للقسمِ

من الجواب فان كان جوابُه جملةً اسميّةً فان كانت مثبَتةً وجب ان تكون

مصدّرةً بانّ او لامِ الابتداءِ نحو والله انّ زيدًا قائمٌ و والله لزيدٌ قائمٌ

وانكانت منفية كانت مصدّرة بما ولا وإنْ نحو والله ما زيدٌ قائماً ووالله لا زيدٌ في الدار ولا عمرٌو ووالله ان زيدٌ قائمٌ وانكان جملة فعلية فانكانت مثبتة كانت مصدّرة باللام وقد او باللام وحده نحو والله لقد قام زيدٌ ووالله لافعلنّ كذا وان كانت منفية فانكانت فعلا ماضيا كانت مصدّرة بما مثل والله ما قام زيدٌ وانكانت فعلا مضارعا كانت مصدّرة بما ولا ولن مثل والله ما افعلنّ كذا ووالله لا افعلنّ كذا ووالله لن افعل كذا وقد يُحذف جوابُ القسم انكان قبل القسم جملةٌ كالجملة التي وقعت جوابه نحو زيدٌ عالمٌ والله اي والله ان زيدا عالمٌ او كان القسمُ واقعا بينَ اجزاء الجملة نحو زيدٌ والله عالمٌ

وحاشا وخلا وعدا كلٌّ واحدٍ منها للاستثناء مثل جاءني القوم حاشا زيدٍ وخلا زيدٍ وعدا زيدٍ وقال بعضهم إنّ الاسمَ الواقعَ بعدها قد يكون منصوبا على المفعولية وحينئذ يكون هذه الالفاظ افعالا والفاعل فيها ضميرٌ مستترٌ كما في جاءني القوم حاشا زيدا وخلا زيدا

وعدا زيدا او اذا وقعت خلا وعدا بعد ما او في صدر الكلام تعيّننا للفعلية نحو ما خلا زيدا وما عدا زيدا وخلا البيتُ زيدا وعدا القومُ زيدا النوع الثّاني حروفٌ مشبّهةٌ بالفعل تدخُل على المبتدا والخبر فتنصب الاسمَ وترفع الخبر وهي ستة احرف اِنَّ واَنَّ وهما لتحقيق مضمونِ الجملة نحو اِنَّ زيدا قائمٌ اي حقّقتُ قيامَه وبلغني انّ زيدا منطلقٌ اي بلغني انطلاقُ زيد وكَاَنَّ وهي للتشبيه نحو كانَّ زيدا اسد ولكِنَّ وهي للاستدراك اي لرفع التّوهُّمِ النّاشي من الكلام السّابق ولهذا لاتقع الّابينَ الجملتينِ اللتينِ تكونان متغايرتينِ بالمفهوم مثل غابَ زيدٌ لكِنَّ بكرا حاضرٌ وماجاءني زيدٌ لكِنَّ عمرا جاءني ولَيْتَ وهي للتّمنّي مثل لَيتَ زيدا قائم اي اَتمنّى قيامَه ولَعَلَّ وهي للتّرجّي مثل لعلَّ السُّلطانَ عادلٌ والفرقُ بين التّمنّي والتّرجّي اَنَّ الاوّل يُستعمل في المكنات كما مرّ وفي الممتنعات مثل ليت الشّبابَ يعودُ والثّاني مخصوص بالممكنات فلا يقال لعلّ

الشباب يعود وتدخل ما الكافّةُ على جميعها فتكفُّها عن العمل كقوله

تعالى إنّما اللّهُ الهٌ واحدٌ النوع الثّالث ما ولا المشبّهتانِ بليس

في النفي والدُّخولِ على المبتدا والخبر ترفعان الاسم وتنصبان الخبر

وما تدخل على المعرفة والنّكرةِ ولا لا تدخل الّا على النّكرة مثل

ما زيدٌ قائما ولا رجل ظريفا النوع الرّابع حروف تنصب الاسم

فقط وهي سبعةُ أحْرُفٍ الواوُ بمعنىٰ مع نحو استوي الماءُ والخشبةَ

والّا وهي للاستثنـــاءِ وهو متّصِلٌ نحو جاء نى القوم الا زيدا

ومنقطِعٌ نحو ما جاء نى القوم الا حمارا ويَا وهي لنداءِ القريب

والبعيد وأيَا وهَيَا وهما لنداء البعيد وأيْ والهمزةُ المفتوحةُ وهما للنداءِ

القريب وهٰذهِ الحروفُ الخمسةُ تنصب الاسم اذا كان مضافا الىٰ اسمٍ آخَرَ

نحو يا عبدَ الله وايا غلامَ زيد وهيا شريفَ القوم واي افضلَ القوم

وأعبدَ الله وترفع الاسمَ بلا تنوينٍ إنْ لم يكن ذٰلك الاسمُ مضافا مثل

يا زيدُ ويا رجلُ النوع الخامسُ حروف تنصب الفعل المضارع

وهي اربعةُ احرف اَنْ ولَنْ وكَيْ واِذَنْ فاَنْ لزمان الاستقبال اِنْ دخلتْ على المضارع مثل اَرْجُواَنْ تقومَ وللمُضِيّ ان دخلت على الماضي نحو اعجبني اَنْ خرجتَ وتُسمّىٰ مصدريّةً ولَنْ لتاكيد نفي المستقبل مثل لَنْ تَرانِيْ واصلها لااَنْ عند الخليل فحُذِفتِ الهمزةُ للتّخفيف فصارت لاَنْ ثمّ حُذِفتِ الالفُ لالتقاءِ الساكنين فبقِيَتْ لن وكي للتّعليلِ والسّببيّةِ اي يكون ما قبلها سببا لما بعدها نحو اسلمتُ كي ادخلَ الجنة واِذَنْ للجواب والجزاءِ وهو لايتحقّق الا في الزّمان المستقبل فهي لاتدخل الاعلي الفعل المستقبل مثل اذن تدخل الجنّة في جواب مَنْ قال اسلمتُ النوع السّادس حروف تجزمِ الفعلَ المضارعَ وهي خمسةُ احرفٍ لَمْ ولَمّا ولامُ الامرِ ولاءُ النهيِ واِنْ فلَمْ تجعلُ المضارعَ ماضيا منفيّا نحو لم يَضرب بمعنيٰ ماضرب ولَمّا مثلُ لَمْ لكنها مختصّةٌ بالاستغراق مثل لما يضرب زيد اى ماضرب زيد في شئ من الازمنة الماضية ولام الامر هي لطلب الفعل امّا عن الفاعل الغائب

مثل لِيَضرب زيد او عن الفاعل المتكلم مثل لأضرب ولنَضرب او عن المفعول الغائب مثل لِيُضرب زيد او عن المفعول المخاطب مثل لتُضرب او عن المفعول المتكلم مثل لأُضرب ولنُضرب ولا للنّهي وهي ضدّ لام الامر اى لطلب ترك الفعل اما عن الفاعل الغائب او المخاطب او المتكلم مثل لا يَضرب ولا تَضرب ولا أَضرب ولا نَضرب او عن المفعول الغائب او المخاطب او المتكلم مثل لا يُضرب ولا تُضرب ولا أُضرب ولا نُضرب وإن هي تدخل على الجملتين والجملةُ الأُولىٰ تكون فعليةً والثانيةُ قد تكون فعليّةً وقد تكون اسميّةً وتسمّى الاولىٰ شرطًا والثانيةُ جزاءً وانكان الشرط والجزاء او الشرط وحدَهُ فعلاً مضارعا فتجزمُ الفعل المضارع علىٰ سبيلِ الوجوب مثل إنْ تضربْ اضربْ وإنْ تضرب ضربت وان تضرب فزيد ضارب وانكان الجزاء وحده فعلا مضارعا فتجزمه علىٰ سبيل الجواز نحو ان ضربت اضرب النّوع السّابع اسماء تجزم الفعل المضارع حالَ كونِها مُشتمِلةً على معنىٰ إنْ وتدخل على

الفعلين ويكون الفعل الاول سببا للفعل الثّاني ويسمى الاول شرطا
والثاني جزاءً فان كان الفعلان مضارعين اوكان الاول مضارعاً دُوْنَ
الثّاني فالجزم واجب في المضارع وهي تسعة اسماءٍ مَنْ ومَا ومَتَىٰ
ومَهْمَا وايٌّ وايْنَمَا واَنّىٰ وحَيْثُمَا واِذْ مَا فمَنْ هو لا يُستعمل الّا في ذوي
العقول مثل من يكرمْني اكرمْه اي اِنْ يكرمْني زيد اكرمْه واِن يكرمْني
عمر واكرمه وما هو يُستعمل في غير ذوي العقول غالبا نحو ما تشترِ
اشترِ اي اِنْ تشترِ الفرسَ اشترِ الفرسَ وان تشترِ الثّوبَ اشترِ الثّوبَ ومتىٰ
هو للزّمان مثل متىٰ تذهب اذهب اي اِنْ تذهبِ اليومَ اذهبِ اليومَ
وان تذهب غدًا اذهب غدًا ومَهْمَا هو للزّمانِ مثل مهما تذهب
اذهب اي اِنْ تذهبِ اليومَ اذهبِ اليومَ وان تذهب غدا اذهب غدا
وايٌّ هو يستعمل في ذوي العقول وغيرهم وتَلْزَمُهُ الاضافةُ مثل اَيُّهُمْ
يضربني اضربه اي اِنْ يضربني زيد اضربه وان يضربني عمرو اضربه
واَيْنَمَا هو للمكان مثل اينما تمشِ امشِ اي اِنْ تمشِ الى المسجد امش

الى المسجد وان تمشِ الى السُّوق امشِ الى السُّوق وَاَنَّىٰ هو ايضا
للمكان مثل انىٰ تكن اكن اي اِنْ تكن فى البلدة اكن فى البلدة
وان تكن فى البادية اكن فى البادية وَحَيْثُمَا هو للمكان مثل حيثما
تقعد اقعد اي ان تقعد فى القرية اقعد فى القرية واِنْ تقعد فى البلدِ ة
اقعد في البلدة وانْ مَاهو للزّمان مثل اذ ماتفعل اَفْعل اي اِنْ تفعلِ
الآنَ افعل الآنَ وان تفعل غدا افعل غدا او انكان الفعل الثّاني
مضارعا دون الاوّلِ فالوجهان فى المضارع الجزمُ والرفعُ مثل متىٰ كتبت
اكتب النّوع الثّامن اسماءٌ تنصب اسما نكرةً على التمييز وهي
اربعة اسماءِ الاول لفظ عشرةٍ اذا رُكِبت مع احدٍ او اثنينِ او ثلٰثةٍ
او اَرْبعةٍ او خَمْسَةٍ او سِتَّةٍ او سَبْعَةٍ او ثَمَانيةٍ او تِسْعَةٍ وكذا عِشْرون
وثَلٰثون واَرْبَعُون وخَمْسُون وسِتُّون وسَبْعُون وثَمَانُون وتِسْعُون
رُكِّبت او لا لكنّهما منْدرجةٌ تحتَ الاسم التّامِّ الذى من العوامل القياسيّة
فانكان التّمييز مذكّرا فطريقُ التّركيب في لفظِ احد واثنين مع عشرٍ اَن

تقول أَحَدَ عَشَرَ رجلا واثنا عشر رجلا بتذكير الجزئين وان كان مؤنثا

فتقول إحدى عشرة امرأة واثنتا عشرة امرأة بتانيث الجزئين وتركيب

غيرهما الى تسع مع عشر أن تقول للتمييز المذكر ثلثة عشر رجلا واربعة

عشر رجلا الى تسعة عشر رجلا بتانيث الجزء الاول وتذكير الجزء

الثاني وتقول للتمييز المؤنث ثلث عشرة امرأة واربع عشرة امرأة

الى تسع عشرة امرأة بتذكير الجزء الاول وتانيث الجزء الثاني واما

طريق التركيب في الاحد والاثنين الى تسع مع عشرين واخواته الى

تسعين على سبيل العطف فان كان التمييز مذكرا فتقول في الواحد

والاثنين لا في غيرهما احدٌ وعشرونَ رجلا واثنان وعشرونَ رجلا

بتذكير الجزء الاول وان كان التمييز مؤنثا فتقول احدي وعشرون امرأة

واثنتان وعشرونَ امرأة بتانيث الجزء الاول وطريق التركيب في

غيرهما الى تسع ان تقول في المذكر ثلثةٌ وعشرون رجلا بتانيث

الجزء الاول وفي المؤنث ثلثٌ وعشرون امرأة بتذكير الجزء الاول

وعلى هذا القياس الى تسع وتسعين والثاني كَمْ معناه عدد مُبْهَمٌ
وهو على نوعين احدهما استفهامية ان كان متضمنا لمعنى الاستفهام
وهو ينصب التمييز مثل كم رجلا ضربتَهُ والثاني خبرية ان لم يكن
متضمنا لمعنى الاستفهام وهو ينصب التمييز ان كان بينهما فاصلةٌ مثل
كم عندي رجلا وان لم تكن فاصلةٌ فتمييزه مجرورٌ باضافته اليه مثل
كم رجلٍ ضربتُهُ وكم غلامٍ اشتريتُ والثالث كذا هو مركّب من كاف
التّشبيه ومن اسم الاشارة ولكنّ المراد منه عدد مبهم ولا يكون متضمنا
لمعنى الاستفهام مثل كذا رجلا عندي والرابع كَأَيِّنْ هو مركب من
كاف التّشبيه وايٍّ ولكن المراد منه عدد مبهم لا المعنى التركيبيّ
مثل كأين رجلا لقيتُ وقد يكون متضمنا لمعنى الاستفهام نحو كأين
درهما عندك النوع التّاسع اسماء تسمّى اسماء الافعال لان معانيَها
افعال وهي تسعةٌ ستّةٌ منها موضوعة لامر الحاضر تنصب الاسم على
المفعوليّة احدها رُوَيْدَ فانه موضوع لامْهِلْ وهو يقع في اوّل الكلام

مثل رويد زيدا اي امهل زيدا وثانيها بَلْهَ فانه موضوع لدَعْ مثل بله زيدا اي دع زيدا وثالثها دُونَكَ فانه موضوع لخُذْ مثل دونك زيدا اي خذ زيدا ورابعها عَلَيْكَ فانه موضوع لالْزَمْ مثل عليك زيدا اي الزم زيدا وخامسها حَيَّهَلْ فانه موضوع لايْتِ مثل حيهل الثَّرِيْدَ اي ايت الثريد وسادسها هَا فانه موضوع لخُذْ مثل ها زيدا اي خُذْ زيدًا وقد جاء فيه ثلث لغات اخريٰ هَأْ بسكون الهمزة مكانَ الالف وهَاءِ بزيادة الهمزة المكسورة وهَاءَ بزيادة الهمزة المفتوحة ولا بُدَّ لهٰذه الاسماء من فاعل وفاعلها ضمير المخاطب المستترُ فيها وثلٰثةٌ منها موضوعة للفعل الماضى وترفع الاسم بالفاعلية احدها هَيْهَاتَ فانه موضوع لبَعُدَ مثل هيهات زيد اي بعد زيد وثانيها شَتَّانَ فانه موضوع لافْتَرَقَ مثل شتان زيد وعمرو اي افترق زيد وعمرو وثالثها سَرْعَانَ فانه موضوع لسَرُعَ مثل سرعان زيد اي سرع زيد النوع العاشر الافعال الناقصة وانّمَا سُمّيَتْ افعالا ناقصة لانها لا تكون

بمجرد الفاعل كلاما تامّا فلا تخلو عن نقصان وهي تدخل على

الجملة الاسميّة اي المبتدأ والخبر ترفع الجزء الاول وتنصب الجزء

الثاني ويسمى الجزء الاول منها اسما والجزء الثاني منها خبرا وهي

ثلثة عشر فعلا الاول كان وهي تجئ لمعنيين ناقصة وتامة فالناقصة

تجئ على معنيين احدهما ان تُثبِت خبرَها لاسمها في الزمان الماضي

سواء كان ممكنَ الانقطاع مثل كان زيد قائما او ممتنع الانقطاع

مثل كان الله عليما حكيما وثانيهما ان تكون بمعنى صار مثل كان

الفقير غنيًّا اى صار غنيا والتامة تَتِمّ بفاعلها فلا تَحتاج الى الخبر

فلا تكون ناقصة وحينئذ تكون بمعنى ثبت مثل كان زيد اي ثبت

زيد والثاني صار وهي لانتقال الاسم من حقيقة الى حقيقة اخرى مثل

صار الطين خزَفا او من صفة الى صفة اخرى مثل صار الفقير غنيا وقد

تكون تامة للانتقال من مكان الى مكان آخر وحينئذ تتعدي بالى

نحو صار زيد من بلد الى بلد والثالث اصبح والرابع امسى والخامس

اضحى هذه الثلثة لا قتران مضمون الجملة باوقاتها التي هي الصباح

والمساء والضحى نحو اصبح زيد غنيا معناه حصل غناه في وقت

الصبح ونحو امسى زيد حاكما معناه حصل حكومته في وقت المساء

ونحو اضحى زيد قاريا معناه حصل قراءته في وقت الضحى وهذه

الثلثة قد تكون بمعنى صار مثل اصبح الفقير غنيا وامسى زيد كاتبا

واضحى المظلم منيرا وقد تكون تامة مثل اصبح زيد بمعنى دخل

في الصباح وامسى زيد اي دخل في المساء واضحى بكر اي دخل

في الضحى والسادس ظل والسابع بات وهما لاقتران مضمون

الجملة بوقتيهما اي النهار والليل فظل لاقتران مضمون الجملة بالنهار

وبات لاقتران مضمون الجملة بالليل نحو ظل زيد كاتبا اي حصل

كتابته في النهار وبات زيد نائما اي حصل نومه في الليل وقد

تكونان بمعنى صار نحو ظل الصبي بالغا وبات الشاب شيخا والثامن

مابرح والتاسع مافتئ وقد يقال مافتا والعاشر مازال والحادي

عشر ما انفكّ وكلّ واحد من هذه الافعال الاربعة لدوام ثبوت خبرها

لاسمها مثل ما برح زيد عالما وما فتئ زيد قائما وما زال زيد فاضلا

وما انفك بكر عاقلا والثاني عشر ما دام وهي لتوقيت شيء بمدّة

ثبوت خبرها لاسمها فلابُدّ من ان تكون قبلها جملة فعلية او اسمية

مثل اجلس ما دام زيد جالسا وزيد قائم ما دام عمرو قائما والثالث

عشر ليس وهي لنفي مضمون الجملة في الزّمان الحال وقال بعضهم

في كل زمان نحو ليس زيد قائما اعلم ان تقديم اخبارها على

اسمائها جائز مع بقاء عملها مثل كان قائما زيد وعلى هذا القياس

في البواقي وايضا تقديم اخبارها على أنفُسِها جائز سِوى ليس

والافعالِ الّتي كان في اوّلها ما وقال بعضهم تقديم اخبار هذه الافعال

على انفسها ايضا جائز سوى ما دام مثل قائما كان زيد امّا تقديم اسمائها

عليها فغير جائز لان اسمها فاعلها والفاعل لا يجوز تقديمه على الفعل

اعلم انّ حكم مشتقات هذه الافعال كحكم هذه الافعال في العمل

النوع الحادي عشر افعال المقاربة وانما سميت بهذا الاسم لانها تدل على المقاربة وهي اربعة الاول عسى وتدخله تاء التانيث ساكنة مثل عست وهو غير متصرف فلا يُشتق منه مضارع واسم فاعل واسم مفعول وامر ونهي وعمله على نوعين الاول ان يرفع الاسم وهو فاعله وينصب الخبر ويكون خبره الفعل المضارع مع ان وحينئذ يكون بمعنى قارب مثل عسى زيد أن يخرجَ فزيد مرفوع بانه اسمه وان يخرج في موضع النصب بانه خبره بمعنى قارب زيد الخروج والخبر يكون مطابقا للاسم في الافراد والتثنية والجمع والتذكير والتانيث نحو عسى الزيدان ان يقوما وعسى الزيدون ان يقوموا وعست هند ان تقوم وعست الهندان ان تقوما وعست الهندات ان يقمن

النوع الثاني من النوعين المذكورين ان يرفع الاسم وحده وذلك اذا كان اسمه فعلا مضارعا مع ان فهو في محل الرفع بانه اسمه وحينئذ يكون بمعنى قرب مثل عسى ان يخرج زيد اي قرب خروجه

فلا يحتاج في هذا الوجه الى الخبر بخلاف الوجه الاول لانه لا يتم

المعنى المقصود بدون الخبر فيكون الاول ناقصا والثاني تاما والثاني

كاد وهو يرفع الاسم وينصب الخبر وخبره الفعل المضارع بغير ان وقد

يكون مع ان تشبيها له بعسى مثل كاد زيد يجيء فزيد مرفوع بانه

اسم كاد ويجيء في محل النصب بانه خبره معناه قارب زيد مجيئا

وحكم المشتقات من مصدره كحكم كاد مثل لم يكد زيد يجيء وان

دخل عليه حرف النفي ففيه خلاف قال بعضهم ان حرف النفي يفيد

معنى النفي وهو الصحيح وقال بعضهم انه لا يفيد النفي بل الاثبات

باق على حاله وقال بعضهم انه لا يفيد معنى النفي في الماضي ويفيد

في المستقبل والثالث كرب وهو يرفع الاسم وينصب الخبر وخبره

يجيء فعلا مضارعا دائما بغير ان نحو كرب زيد يخرج والرابع اوشك

وهو يرفع الاسم وينصب الخبر وخبره الفعل المضارع مع ان او بغير

ان مثل اوشك زيد ان يجيء واوشك زيد يجيء وقال بعضهم ان

افعال المقاربة سبعة هذه الاربعة المذكورة وجعل وطفِق واخذ وهذه

الثلثة مرادفة لكرب وموافقة له فى الاستعمال   النوع الثاني

عشر افعال المدح والذم وهي اربعة افعال الاول نِعْمَ اصله نعم

بفتح الفاء وكسر العين فكسرت الفاء لاتبّاع العين ثم اسكنت العين

للتخفيف وهو فعل مدح وفاعله قد يكون اسم جنس معرّفا باللام مثل

نعم الرجل زيد فالرجل مرفوع بانه فاعل نعم وزيد مخصوص بالمدح

مرفوع بانه مبتدأ ونعم الرجـــل خبره المقدم عليه او مرفوع بانه خبر

مبتدأ محذوف وهو الضمير فتقديره نعم الرجل هو زيد فيكون على

التقدير الاول جملـــة واحدة وعلى التقدير الثاني جملتين وقد

يكون فاعله اسما مضافا الى معرف باللام مثل نعم صاحب الفرس

زيد وقد يكون ضميرا مستترا مميّزا بنكرة منصوبة مثل نعم رجلا زيد

والضمير المستتر يرجع الى معهود ذهنيّ وقد يحذف المخصوص

اذا دلت عليه قرينة مثل نعم العبد اي ايوب والقرينة سياق الآية وشرط

المخصوص ان يكون مطابقا للفاعل في التذكير والتانيث والافراد

والتثنية والجمع مثل نعم الرجل زيد ونعم الرجلان زيدان ونعم

الرجال زيدون ونعمت المرأة هند ونعمت المرأتان هندان ونعمت النساء

هندات والثاني بِئس وهو للذم اصله بئس من باب علِم كسرت الفاء

لتبعية العين ثم اسكنت العين تخفيفا وفاعله ايضا يكون احد الامور

الثلثة المذكورة في نعم وحكم المخصوص بالذم كحكم المخصوص

بالمدح في جميع الاحكام المذكورة مثل بئس الرجل زيد وبئس

صاحب الفرس زيد وبئس رجلا زيد وبئس الرجلان زيدان وبئس

الرجال زيدون وبئست المراة هند وبئست المرأتان هندان وبئست

النساء هندات والثالث ساءَ وهو مرادف بئس وموافق له بجميع

وجوه الاستعمال والرابع حَبَّ مع ذا بفتح الفاء اوضمها واصله حبب

بضم العين فاسكنت الباء وادغمت في الباء على اللغة الاولى

اونقلت ضمتها الى الحاء وادغمت في الباء على اللغة الثانية

وحب لاينفصل عن ذا فى الاستعمال ولهذا يقال حبذا وهو مرادف

نعم وفاعله ذا والمخصوص بالمدح مذكور بعده واعرابه كاعراب

مخصوص نعم فى الوجهين المذكورين لكنه لا يجب مطابقته لفاعله

فى الوجوه المذكورة مثل حبذا زيد وحبذا الزيدان وحبذا الزيدون

وحبذا هند وحبذا الهندان وحبذا الهندات ويجوز ان يكون قبله

او بعده اسم موافق له منصوب على التمييز او الحال مثل حبذا رجلا

زيد او حبذا زيد راكبا   النوع الثالث عشر افعال القلوب وانما

سميت بها لان صدورها من القلب ولا دخل فيها للجوارح وتسمى

افعال الشك واليقين ايضا لان بعضها للشك وبعضها لليقين وهي

تدخل على المبتدأ والخبر وتنصبهما معا بان يكون مفعولين لها وهي

سبعة ثلثة منها للشك وثلثةٌ منها لليقين وواحد منها مشترك بينهما

فاما الثلثة الأُوَل فحَسِبتُ وظَنَنت وخِلت مثل حسبت زيدا قائما

وظننت عمرا فاضلا وخلت بكرا قاعدا وظننت اذا كان من الظِنَّة بمعنى

التُّهمة لم يقتضِ المفعول الثاني مثل ظننت زيداً اي اتّهمته واما

الثالثة الثانية فرأيت وعلمت ووجدت مثل رأيت عمراً كريماً وعلمت

زيداً اميناً ووجدت البيت رهيناً ورأيت قد يجيء بمعنى روية البصر

كقوله تعالى فانظر ماذا ترى وعلمت قد يجيء بمعنى عرفت مثل

علمت زيداً اي عرفته ووجدت قد يكون بمعنى اَصَبْتُ كقولك وجدت

الضالّة اي اصبتها فان كل واحد من هذه المعاني لا يقتضي الا متعلقاً

واحداً فلا يتعدي الا الى مفعول واحد والواحد المشترك بينهما

زَعَمْتُ كقولك زعمت الله غفوراً رحيماً وهو لليقين وزعمت الشيطان

شكوراً وهو للشك وفي هذه الافعال لا يجوز الاقتصار على احد

المفعولين لانهما كاسم واحد لان مضمونهما معاً مفعول به في الحقيقة

وهو مصدر المفعول الثاني المضاف الى المفعول الاول ان معنى علمت

زيداً فاضلاً علمت فضل زيد فلم يُحذف احدهما لانه لو حُذف حذف بعض

اجزاء الكلمة وهو لا يجوز واذا توسطت هذه الافعال بين المفعولين او تاخرت

عنها جاز ابطال عملها مثل زيد ظننت قائم و زيدا ظننت قائما وزيد قائم
ظننت وزيدا قائما ظننت فاعمالها وابطال عملها متساويان وقال بعضهم
ان اعمالها اولى على تقدير التوسط وابطالها اولى على تقدير التاخر
واذا زيدت الهمزة في اول علمت ورايت صارا متعــــد يين الى ثلثة
مفاعيل نحو أَعْلَمْتُ زيدا عمرا فاضلا وَأَرَيْتُ عمرا خالدا عالما فزيدَ فيهما
بسبب الهمزة مفعول آخر لان الهمزة للتصيير فمعنى المثال الاول جعلت
زيدا على ان يعلم عمرا فاضلا ومعني الثاني جعلت عمرا على ان يري
خالدا عالما وذلك مخصوص بهذين الفعلين دون اخواتهما وهو مسموع
عن العرب خلافا للاخفش فانه اجاز زيادة الهمزة على جميع هذه الافعال
قياسا على علمت نحو اَظْنَنْتُ واَحْسَبْتُ واَخَلْتُ واَوْجَدتُّ واَزْعَمْتُ زيدا
عمرا فاضلا وأَنْبَأَ ونَبَّأَ وأَخْبَرَ وخَبَّرَ وحَدَّثَ ايضا تتعدّي الى ثلثة مفاعيل اعلم
انه لا يجوز حذف المفعول الاول من المفاعيل الثلثة لكن يجوز حذف
الاخيرين معا ولا يجوز حذف احـــدهما بدون الآخر كما مر

اما القياسية فسبعة عوامل الاول منها الفعل مطلقا سواء كان لازما

او متعديا ماضيا او مضارعا لان كل فعل يرفع الفاعل مثل قام زيد

وضرب زيد اما اذا كان متعديا فينصب المفعول ايضا مثل ضرب زيد

عمرا ولا يجوز تقديم الفاعل على فعله بخلاف المفعول فان تقديمه

عليه جائز مثل زيدا ضربت ولا يجوز حذف الفاعل بخلاف

المفعول فان حذفه جائز والثاني المصدر وهو اسم حدث اشْتُقَّ

منه الفعل وانما سمي مصدرا لصدور الفعل عنه قال البصريون

ان المصدر اصل والفعل فرع لاستقلاله بنفسه وعدم احتياجه

الى الفعل بخلاف الفعل فانه غير مستقل بنفسه بل يحتاج الى

الاسم وقال الكوفيون ان الفعل اصل والمصدر فرع لاعلال المصدر

باعلال الفعل وصحته بصحته نحو قام قياما اُعِلَّ قياما بقلب الواو

فيه ياءً لقلب الواو الفا في قام ونحو قاوم قواما صح قواما لصحة قاوم

ولاشك ان دليل البصريين يدل على اصالة المصدر مطلقا

ودليـــل الكوفيين يدل على اصالة الفعل في الاعـــلال فلا تلزم
منه اصالته مطلقا ولو كان هذا القدر يقتضي الاصالة مطلقا يلزم ان يكون
يَعِدُ بالياءِ وأُكْرِمُ متكلما بالهمزة اصلا وباقي الا مثله فرعا ولم يَقُلْ به
احد اعلم ان المصدر يعمل عمل فعله فان كان فعله لازما فيرفع الفاعل
فقط مثل اعجبني قيام زيد وان كان متعديا فيرفع الفاعل وينصب
المفعول نحو اعجبني ضرب زيد عمرا فزيد في المثالين مجرور لفظا لاضافة
المصدر اليه ومرفوع معنًى لانه فاعله وهو على خمسة انواع احدها ان يكون
مضافا الى الفاعل ويُذكرَ المفعول منصوبا كالمثال المذكور وثانيها ان يكون
مضافا الى الفاعل ولم يُذكرِ المفعول نحو عجبت من ضرب زيد وثالثها
ان يكون مضافا الى المفعول ولم يذكر الفاعل حال كونه مبنيا للمفعول
القائم مقام الفاعـــل نحو عجبت من ضرب زيد اي من ان يُضرَبَ زيد
ورابعها ان يكون مضافا الى المفعول ويذكر الفاعل مرفوعا نحو عجبت
من ضرب اللِّصِّ الجلّادُ وخامسها ان يكون مضافا الى المفعول و يحذف

الفاعل نحو قوله تعالى لايسأم الانسان من دعاء الخير اعلم ان هذه
الصور جارية في مصدر الفعل المتعدي واما في مصدر الفعل اللازم
فصورة واحدة وهي ان يُضافَ الى الفاعل نحو اعجبني قعود زيد
وفاعل المصدر لايكون مستترا ولا يتقدم معموله عليه   وثالثها اسم
الفاعل وهو يعمل عمل فعله كالمصدر فان كان مشتقا من الفعل اللازم
فيرفع الفاعل مثل زيد قائم ابوه وان كان مشتقا من الفعل المتعدي
فيرفع الفاعل وينصب المفعول مثل زيد ضارب غلامُه عمرا وشرط عمله
ان يكون بمعنى الحال او الاستقبال وانما اشتُرِط باحدهما ليكمُلَ
مشابهته بالفعل المضارع لانه لما كان مشابها بحسب اللفظ في عدد
الحروف والحركات والسكنات كان حينئذ مشابها بحسب المعنى
ايضا ويُشترط ايضا اعتماده على المبتدأ فيكون خبرا عنه كالمثال
المذكور او على الموصوف فيكون صفة له مثل مررت برجل ضارب ابنُه
جاريتَه او على الموصول فيكون صلة له مثل الضاربُ عمرا في الدار

اوعلى ذي الحال فيكون حالا عنه مثل مررت بزيد راكبا ابوه اوعلى

حرف النفي او الاستفهام بان يكون قبله حرف النفي او الاستفهام

مثل ما قائمٌ ابوه وا قائمٌ ابوه وان فُقِدَ في اسم الفاعل احد الشرطين

المذكورين فلا يعمل اصلا بل يكون ح مضافا الى ما بعده نحو ضاربُ

زيدٍ امسِ عمرٌو وان كان اسم الفاعل معرّفا باللام يعمل فيما بعده على

كل حالٍ سواء كان بمعنى الماضي او الحال او الاستقبال مثـــل

الضاربُ عمرا امس زيدٌ اعلم ان اسم الفاعل الموضوعَ للمبالغة كضرّاب

وضَروب ومضراب بمعنى كثير الضرب وعلامةٍ وعليمٍ بمعنى كثير العلم

وحَذِرٍ بمعنى كثير الحَذَرِ مثل اسمِ الفاعل الذي ليس للمبالغة في

العمل و الاشتراطِ وان زالتِ المشابهة اللفظية بالفعل لكنهم جعلوا

ما فيهامن زيادة المعنى قائما مقام مازال من المشابهة اللفظية ورابعها

اسم المفعول وهو يعمل عمل الفعل المجهول فيرفع اسما واحدا بانه

قائم مقام فاعله وشرط عمله كونُه بمعنى الحال او الاستقبال واعتمادُه

على المبتدأ كما في اسم الفاعل مثل زيدٌ مضروبٌ غلامُه الآنَ او غداً

او الموصول نحو المضروبُ غلامُه زيداً والموصوفِ مثل جاءني رجلٌ

مضروبٌ غلامُه او على ذي الحال مثل جاءني زيدٌ مضروبا غلامُه

او على حرف النفي او الاستفهام مثل ما مضروبٌ غلامُه وامضروبٌ

غلامه وان انتفى فيه احد الشرطين المذكورين ينتفي عمله وحينئذ

يلزم اضافتُه الى ما بعده وان ادخل عليه الالف واللام يكون مستغنيا

عن الشرطين في العمل مثل جاء المضروبُ غلامُه الآن او غدا او امس

وخامسها الصفة المشبهة وهي مشابهة باسم الفاعل في التصريف

وفي كون كل منهما صفةً مثل حَسَنٌ حسنانِ حسنونَ حَسَنَةٌ حسنتانِ

حسناتٌ على قياس ضاربٌ ضاربانِ ضاربونَ ضاربةٌ ضاربتانِ ضارباتٌ

وهي مشتقة عن الفعل اللازم دالةً على ثبوت معنى مصدره للفاعل

على سبيل الاستمرار والدوام بحسب الوضع وتعمل عمل فعلها من غير

اشتراطِ زمانٍ لكونها بمعنى الثبوت واما اشتراط الاعتماد فمعتبرٌ فيها

إلّا أنّ الاعتماد على الموصول لايتأتّى فيها لان اللام الداخلة عليها

ليست بموصول بالاتفاق وقد يكون معمولها منصوبا على التشبيه

بالمفعول في المعرفة وعلى التمييز في النكرة ومجرورا على الاضافة

وتكون صيغة اسم الفاعل قياسيّةً وصِيَغُها سماعيّةً مثل حسنٍ وصعب

وشديد وسادسها كل اسم أُضِيفَ الى اسم آخرَ فيجر الاسم الاولُ

الثانيَ مجردا عن اللام والتنوين وما يقوم مقامه من نونَي التثنية

والجمع لاجل الاضافة والاضافة إمّا بمعنى اللام المقدرة ان لم يكنِ المضافُ

اليه من جنس المضاف ولا يكون ايضا ظرفا له مثل غلامُ زيدٍ اي

غلامٌ لزيدٍ وإمّا بمعنى من ان كان المضاف اليه من جنسه مثل خاتَمُ فضّةٍ

اي خاتمٌ من فضةٍ واما بمعنى في ان كان ظرفا له نحو ضربُ اليومِ اي في

اليوم وسابعها الاسم التامُّ وهو كل اسم تمّ فاستغنى عن الاضافة بان يكون

في آخره تنوينٌ او ما يقوم مقامه من نوني التثنية والجمع او يكون بعده

مضافٌ اليه وينصب النكرة على انها تمييزٌ له فيرفع منه الابهامَ مثل

رَطْلٌ زيتا ومَنَوانِ سَمْنا وعشرون درهما وخاتمُ زيدٍ ذَهَبا ومِلْأُه عَسَلا

واما المعنوية فعددانِ والمراد من العامل المعنوي ما يُعرف بالقلب وليس

لِلّسانِ حظٌّ فيه احدهما العامل فى المبتدأ والخبر وهو الابتداء اي

خُلُوّ الاسم عن العوامل اللفظية نحو زيدٌ منطلقٌ وثانيهما العامل فى

الفعل المضارع وهو صِحةُ وقوعِ الفعل المضارع موقعَ الاسم مثل زيدٌ يعلمُ

فيعلم مرفوعٌ بصحة وقوعه موقع الاسم اذ يَصِحُّ ان يُقالَ في موقعه عالمٌ

بان يقال زيدٌ عالمٌ فعامله معنويٌّ وعند اكثر الكوفيين عاملُ الفعل

المضارع تجردُه عن العامل الناصب والجازم وهو مختار ابن مالك

تمّ

اَلصَّفحَةُ	اَلسَّطْرُ	الْغَلَطُ	اَلصَّحِيحُ
٣	١	وَاوَ	واوٌ
—	١٠	كالاسد	كالاسد
—	١١	الجُبَهَةِ	الجُبْهَةُ
—	١٢	السهْكة	السَهَكة
٤	٥	الخَبْر	الخَبَر
٥	١٥	واو	الواو
—	—	همزة مفتوحة	الهمزةُ المفتوحة
٦	١٠	اِلقوم	القوم
٨	١٨	تميز	تمييز
١٣	٨	وَجَدتُ	وَجَدتَ
١٩	٥	الاضافَةَ	الاضافةِ
٢٢	١٠	مصابة	مُصاحَبة
٢٥	٧	فَعَلْتُ	فَعَلْتُ
—	٩	تَوَقُّف	تَوَقَّف
٢٦	٥	الكمالَ	الكمالِ
٣٦	١٤	إنّ	أنّ

الصفحة	السطر	الغلط	الصحيح
٣٦	١٥	فَرَاءُ	فَرَاءُ
٣٧	١	طعاما واكثر فيه من الثوم	الظاهريّة فصار يتلطّف بالعربي حتّى انّه دعاه
		فلما اكل قال له احذ رمقاربة	في يوم الى بيته وصنع له طعاما واكثر فيه من
—	٢	الخليفه اذا جلست في	الثُّوم فلما اكل العربيّ قال له احذ رمقاربة
—	٣	مجلسه فيشمّ منك رايحة الثوم	الخليفة اذا جلستَ في مجلسه فيشمّ منك رايحة
—	٤	فيتاذي	الثُّوم فيتاذي من كراهة ريحه
٣٨	١٣	فعلُ	فعلَ
٥٣	١	علىّ	عَلَيَّ
٦٥	٩	يا	اَوْ
—	—	عمّنا	عَامِنَا
—	١٣	يا	اَوْ
٦٦	٥	يا	اَوْ
٦٧	١	اَنّ	اِنّ
٧٢	٧	يا	اَوْ
—	١١	يا	اَوْ
٩٠	٢١	بِالشّتَار	بالشّتار

الصفحة	السطر	الغلط	الصحيح
٩١	١٧	عُمْرًا	عَمْرًا
٩٢	٨	الصَّبَا	الصِّبَا
٩٣	١٢	حَبلا	حُبلا
٩٧	١١	حُسن	حَسَن
١١٣	١٩	عُمْرُو	عَمْرو
١٢٢	١٧	قُطْرُ الندى	قَطْرُ الندى
١٢٩	١٤	عُمْرو	عَمْرو
١٣١	—	عُمْرو	عَمْرو
١٣٢	—	مَتى ما	مَهْما
—	١٥	تَخْفي	يَخْفي
١٣٤	٥	تَقُعد	تَقْعد
١٣٥	١٧	حَيثُ	حَيْث
١٣٦	٤	اَمْرأة	اِمْرأة
—	٩	قدْميه	قدَميه
١٣٧	١	مُحبّتي	مَحبّتي
١٤٠	٢٠	جَذع	جِذْع

الصفحة	السطر	الغلط	الصحيح
١٤٢	٦	خبرية	خبرية
—	١١	كم رجلاً ضربته	كم رجلٍ ضربته
—	٢٠	عمراً	عمراً
١٤٥	٦	رويده	رويدَ
—	٩	—	—
١٤٩	٣	نصب	رفع
١٥٨	٦	قائما	نائما
—	١٦	تدل	يدل
—	١٧	تدل	يدل
١٥٩	٤	يدرج	يدرج
١٦٠	١٢	ممتنع	ممتنع
١٦١	١٤	الهالكين	الهالكين
١٦٥	١	عيال	عيال
١٦٧	١٠	ن	ن
١٧٠	٤	مجيار	مجياءً
١٧١	١٨	اخارلقت	اخلولقت

اَلصَّفْحَةُ	اَلسَّطْرُ	اَلْغَلَطُ	اَلصَّحِيحُ
١٧١	١٨	اِخْلَوْلَقَ	اِخْلَوْلَقَ
١٧٢	٢	اَلْمُلُوكُ	اَلْمُلُوكُ
١٧٤	١٣	هُوَ	هُوَ
١٧٧	٢١	نَصْرَتُهُ	نُصْرَتُهُ
١٧٩	١١	يَمَسَّ	يُمْسِ
١٨٠	٩	أَمْسَ	أَمْسِ
—	٣	يهديه	يَهْدِيه
١٨٤	٢٢	العَدَّام	العَدَم
١٨٥	١٤	كَرِهْتُ	كَرِهْتُ
١٨٦	١٠	شِئْتَ	شِئْتَ
١٨٧	٣	مفعولُ	مفعولٌ
١٨٨	٥	زَيْدًا	زَيْدًا
١٨٩	٢٢	المدام	المنام
١٩٠	٥	فاضلا	فاضلا
١٩٢	٧	وَا	وَا
١٩٣	١٣	أَنْصَفَ	انْتَصَبَ

اَلصَّفْحَةُ	اَلسَّطْرُ	اَلْغَلَطُ	اَلصَّحِيحُ
١٩٣	٥	عامّ	عام
٢٠٠	١١	مَن	مِنْ
—	١٣	ساذح	ساذج
٢٠٢	١٢	المشبِّهة	المشبَّهة
٢٠٥	١	ذوالحال	ذو الحال
٢٠٧	٣	حِذر	حَذر
٢١٢	٢	المشبِّهة	المشبَّهة
—	٣	المشبهة	الصفة
—	٤	الصفة	المشبَّهة
٢١٣	١	المشبِّهة	المشبَّهة
—	١٠	—	—
٢١٤	٨	—	—
—	١٥	—	—
—	١٧	—	—
—	٢٦	كَرِيُّون	كُرِيُّون
٢٢٤	٢	مضافٌ	مضفٌ

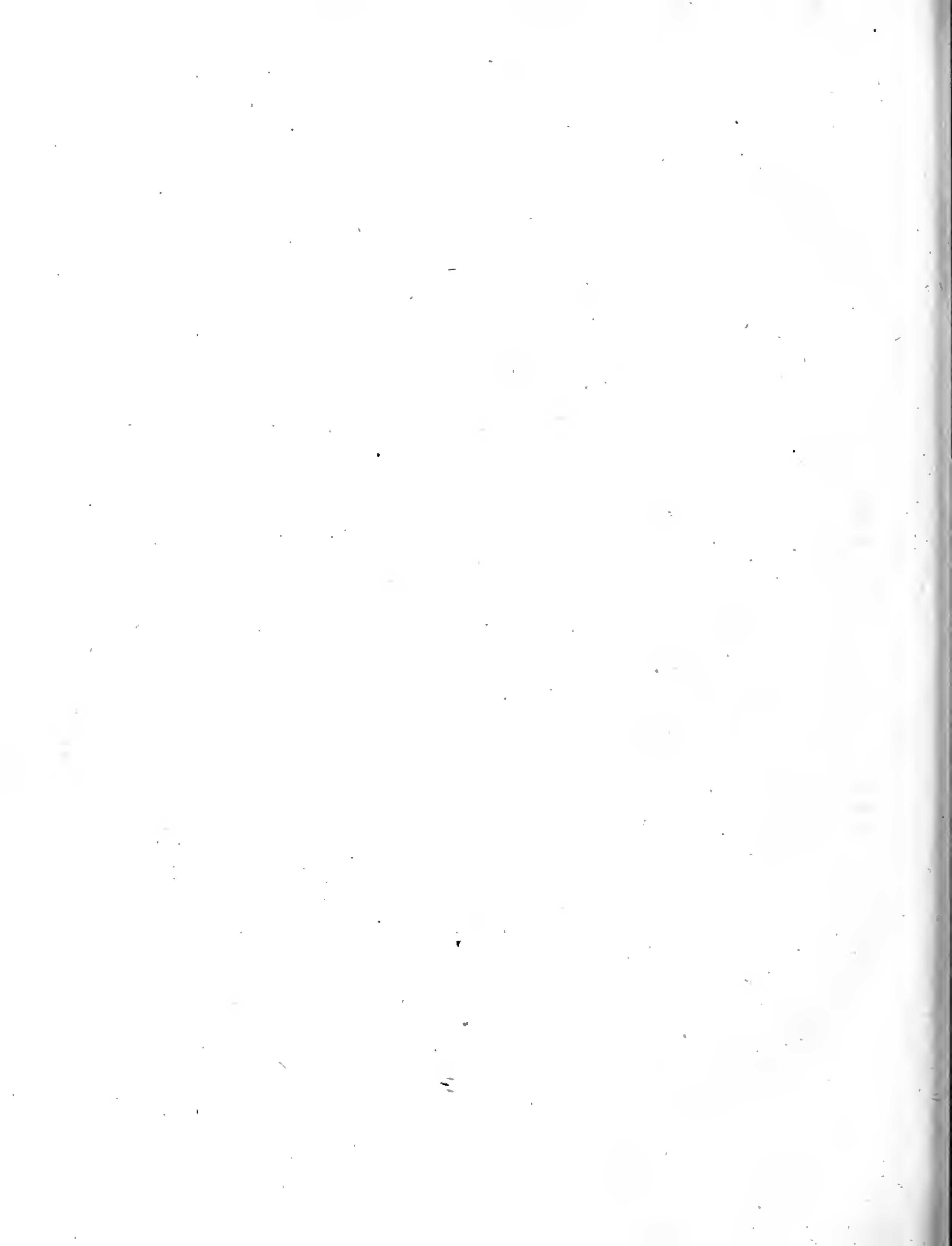
الصفحة	السطر	الغلط	الصحيح
٢١٨	١٢	الوشيهة	الوشّبهة
٢١٨	١٣	—	—
—	١٦	—	—
—	١٩	—	—
—	٢٥	حَسَنٌ	حُسْنٍ
٢٢٠	١٥	المشّبه	المشّبهه
٢٢٢	١٧	—	—
٢٢٣	١٢	اَلْحسن	اْلحسن
٢٢٨	١٩	اللّسان	اللسّان
—	—	يتهادلُ	يتهايلُ
—	—	ضهآن	ظهآن
٢٢٩	٢	فانّيْ	فَانّيْ
—	٩	تسعةَ	تسعة
—	٧	يتهايلان	يتهايلان
—	٩	فَذا نيْ	فاذَا نّيْ
٢٣٢	٢	الصّدل	الصّدل

الصَّفْحَةُ	السَّطْرُ	الغَلَطُ	الصَّحِيحُ
٢٣٢	٧	الآمي	اللاّمي
—	٨	قيلَ ولاقَالَ	قيلٍ ولاقالٍ
٢٣٥	١٧	الغيّة	الغيّة

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The Grammarians of Koofuh in general, ascribe the government of the Aorist, to the simple circumstance of its being unaccompanied with any of those particles which occasion it to terminate in نَصْب or جَزْم and this also is the opinion of Ibno Malik.*

Annotation.

of Subject and Predicate, and the *Grammatical Concord* of Substantive and Attributive.† These Concords in Speech produce Propositions and Sentences, as that previous Concord in Nature produces Natural Beings! this being admitted"— " What?—Why that Nouns and Adjectives like natural Beings coalesce and bring forth Sentences!" we proceed by oberving, that when a Sentence is regular and orderly, *Nature's Substance*, the *Logician's Subject*, and the *Grammarian's Substantive* are all denoted by that Case, which we call the Nominative." He then goes on to explain how the Attribute in imitation of its Substantive would appear in the Nominative Case also.—" Every Attributive would as far as *possible* conform *itself* to *its* Substantive, so for this reason, when *it* has Cases, *it* imitates *its* Substantive, and appears as a *Nominative* also. When *it* has no Cases, *it* is forced to content *itself* with such assimilations as *it* has!" Surely this is not the language of the 'ΕΡΜΗΣ ΛΟΓΙΟΣ;—the mighty oracle of *winged words* and philosophical arrangements! See Hermes, B. the second, p. 280.

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* A celebrated Grammarian author of the الفيه Alfeeah.

† Harris classes Verbs, Participles, and Adjectives under the general head of Attributives, and for this, the poor man has not escaped the lash of the Wimbledon Aristarchus. " Harris should have called them either *Attributes* or *Attributables*: but having terminated the names of his three other Classes (*Substantive, Definitive, Connective*) in *Ive*, he judged it more regular to terminate the title of this Class also in *Ive*: having no notion whatever, that all *common* terminations have a meaning and probably supposing them to be, (as the Etymologists ignorantly term them) mere *protractiones vocum*; as if words were *wire-drawn*, and that it was a mere matter of taste in the writer to use indifferently either one termination or another at his pleasure."

Diversions of Purley Vol. 2, p. 428.

FINIS.

Zued is going. *Secondly,* as governing the Aorist tense of a Verb, which arises from its aptitude to supply the place of a Noun, as زَيْدٌ يَعْلَمُ Zued knows, in which example the Aorist يَعْلَمُ is marked مَرْفُوع or governed in the Nominative Case, being considered the adequate substitute for a Noun, as we may use عَالِم in its place without any detriment to the sense, and say زَيْدٌ عَالِم. Its government is therefore Absolute.

Annotation.

The Nominative Absolute in Greek, which may be considered equivalent to the Amil Manuwee in Arabic, is accounted for by Grammarians by supposing a verbal ellipsis, as they contend that there can be no Nominative without a Verb either expressed or understood. This doctrine may perhaps be applied to the Case in question, though the ancient* Arabian Grammarians endeavour to account for the construction in a different manner, alledging that the Subject governs the Predicate, while others† again pretend that they mutually govern each other.

With regard to the government assumed by the Aorist, it is the opinion of Kissaee that it should be considered Verbal, and not Absolute as laid down in the Commentary, and this Verbal regimen he ascribes to one of the four formative letters of the Aorist, namely تار يار الف and نُون which he thinks must give the Tense رَفع. This doctrine is very gravely refuted by other Grammarians, but the reader I imagine will readily dispense with their arguments, and I shall accordingly permit them to rest in peace.

The Nominative Case,‡ or that Case in Arabic which expresses the subject of a proposition without the means of any Verbal Governor, may be illustrated by the following extract from Hermes. " It has been said already in the preceding chapter, that the great Objects of natural union are Substance and Attribute. Now from this *Natural Concord* arises the *Logical Concord*

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* Oondooloosee records this opinion of Seebuwuh. It is also noticed by Boo Alee, Abool Futuh, &c.

† Kissaee and Furra, &c.

‡ Quand le nom jouoit le *premier* rôle dans la phrase, et qu'il exprimoit le sujet *en action*, ou l'objet duquel on affirmoit quelque *qualité;* comme ce sujet attiroit et fixoit tous les regardes; que l'esprit le nommoit *le premier;* que la forme de son nom devoit se prêter à cet emploi, et pour cela, être *nominative*, on disoit que le nom étoit alors à la chute *nominative* (Casus Nominativus,) et nous disons *cas nominatif*, ou cas qui sert à nommer le sujet. Eleméns De Grammaire Générale, Par, M. L'Abbé Sicard. Tom. prem. 169.

haunt the Tigris are amazing, and the voraciousness with which they swallow up the bait delights me, I have therefore taken my station here, and expect good sport.—I have lost my way said the traveller, for the path is entirely defaced by the overflowing of the river.—A net rejoined the fisherman, is by no means so good, for its meshes are always getting out of order,—no, no, a hook if you please for my money.—I am going to Bagdad, continued the other, what direction should I take? you must know being an inhabitant of this part of the country; shall I turn to the north, or towards yonder date-trees?—I can supply you with as many fish as you like answered the fisherman, for I have caught a great many to day, both great and small, but I do not part with them for less than 20 foolooses, ready cash!—The man thinking he had directed him towards the north, went away and the fisherman remained where he was.

OF THE GOVERNMENT TERMED مَعْنَوِيّ *OR ABSOLUTE.*

By Absolute Government (اَلْعَامِلُ الْمَعْنَوِيّ) is meant a government perceived by the mind, and in which a word as an agent has no concern. It is distinguished in two ways. *First,* as governing the Subject and Attribute in the Nominative Case, which is the *primary* form of a word in construction, or the state of a Noun uninfluenced by any Verbal governor, as زَيْدٌ مُنْطَلِقٌ

Annotation.

The Government termed مَعْنَوِيّ as opposed to لَفْظِيّ or Verbal, may be properly denominated Absolute or Independent, and like the Absolute Case in Greek, it comprehends the Participle or Verbal Adjective with its substantive Noun, or the مُسْنَد and مُسْنَدٌ اِلَيْهِ which are termed also the Subject and Predicate, and which seem to correspond with the Quod Loquimur and De Quo Loquimur of European Grammarians. This therefore may account for the mark of Case assigned by the Arabs to the Aorist Tense of a Verb, for the Aorist as well as the Participle forms the مُسْنَد, the Quod Loquimur or Predicate, to the مُسْنَدٌ اِلَيْهِ or thing spoken of, and both terms connected together in discourse by means of this Absolute Government, produce the connexion termed اِسْنَاد which constitute a perfect or complete Proposition.

السَّمَكَ فِي الدِّجْلَةِ وَلَذَّ لِي بَلْعُ السَّمَكِ الشِّصَّ فَجَلَسْتُ اتَصَيَّدُ فِي هٰذَا

الْمَكَانِ فَقَالَ الضَّالُّ الطَّرِيقِ مُنْدَرِسَةٌ جَادَّتُهُ وَالسَّبِيلُ مُنْدَرِسٌ اِنْحِدَارُهُ

الْجَادَّةِ فَقَالَ السَّمَّاكُ الصَّيَّادُ وَالشَّبَكَةُ مَقْطُوعَةٌ أَمْرَاسُهُ الْيَوْمَ

أَوْ غَدًا وَالْمَسْرُورُ صَاحِبُهُ الشِّصُّ فَقَالَ إِنِّي أُرِيدُ بَغْدَادَ فَأَيُّ الْجِهَاتِ

أَتَيَمَّمُ فَإِنَّ الْمُقِيمَ حَسَنَةٌ أَشْوَارُهُ أَنَاحِيَةَ الشِّمَالِ أَوْ جِهَةَ النَّخْلِ فَقَالَ

السَّمَّاكُ عِنْدِي رَطْلُ حَرْسُونًا وَمَنَوَانِ جَرْجُورًا لَكِنِّي لَا أَبِيعُ إِلَّا بِعِشْرِينَ

فَلَمَّا تَغَشَّى وَظَنَّ أَنَّهُ أَهْدَاهُ إِلَى جِهَةِ الشِّمَالِ فَانْصَرَفَ الْأُمِّيُّ إِلَيْهَا مِنْ

غَيْرِ قِيلَ وَلَا قَالَ وَبَقِيَ السَّمَّاكُ عَلَى تِلْكَ الْحَالِ *

STORY.

A certain deaf fisherman was angling one day in the Tigris, and was accosted by another deaf man who had lost his way, with 'peace be to you.'—A poor fisherman, said he.—I belong to the tribe of BUNEE LAM* answered the traveller, and have lost my way. Why truly said the fisherman the shoals of fish that

* A villanous tribe of genuine Arab Hottentots with whom I had the misfortune to get acquainted on my way to Bagdad. They inhabit the wilds of AL-HUD about a hundred miles above Koorna on the Tigris, and though nominally subject to the Pasha of Bagdad, lose no opportunity of opposing his power, plundering his subjects, and way-laying every unfortunate traveller that may have occasion to pass through their inhospitable territory.

nine months after that they both returned to me, rejoicing and had hardly seated themselves when my old friend Adonis called out.—O your worship we have been blessed with a most sweet and fascinating child, and are come to request you will bless and give him a name, and offer up a prayer for his parents. Now what should I behold, but a little urchin stone-blind, hair-liped, without the use of its hands, splay-footed, bald-headed, ass-eared, bull-necked not posessing one sense out of the five, and altogether frightful and deformed, in short a perfect epitome of all the qualities of his parents. At this sight I said to them, be thankful for this darling boy, and call him Oombsoor,* for truly he has all your perfections combined in himself, and that child is truly admirable who resembles his parents!

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her shoes, her feet stink, she breed lice, a mere changeling, a very monster, an aufe imperfect, her whole complexion savours, an harsh voyce, incondite gesture, vile gait, a vast virago, or an ugly tit, a slug, a fat fustilugs, a truss, a long lean rawbone, a skeleton, a sneaker *(si qua latent meliora puta)*, and to thy judgment looks like a mard in a lanthorn, whom thou couldst not fancy for a world, but hatest, lothest, and wouldst have spit in her face, or blow thy nose in her bosom, *remedium amoris* to another man, a dowdy, a slut, a scold, a nasty, rank, rammy, filthy, beastly quean, dishonest peradvanture, obscene, base, beggerly, rude, foolish, untaught, peevish, Irus' daughter, Thersite's sister, Grobian's schollar!"

An example of each of the Analogous Governors will be found in the following Dialogue.

حِكَايَةٌ

كَانَ سَمَّاكٌ اَطْرَشَ قَدْ اَلْقَى شِصَّهُ فِى الدِّجْلَةِ فَاَتَى اِلَيْهِ ضَالٌّ اَطْرَشُ
وَقَالَ لَهُ السَّلَامُ عَلَيْكَ فَقَالَ السَّمَّاكُ اَنَا سَمَّاكٌ قَلِيلُ الْبِضَاعَةِ فَقَالَ الضَّالُّ
اَنَا رَجُلٌ مِنْ بَنِي لَامٍ قَدْ ضَلَلْتُ السَّبِيلَ فَقَالَ السَّمَّاكُ قَدْ اَعْجَبَنِي هُجُوْمُ

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* Lit. *The joy of his parents*, being compounded of اُمّ *Mother*; اَب *Father* and سُرُوْر *Joy.*

STORY.

I resided at Busrah,* said a certain Arabian Yorick, as a parson and professor of humanity, and was one day a good deal amused by a strange fellow, squint-eyed, straddle-footed, lame of both legs, with rotten teeth, stammering-tongue, staggering in his gate like a man intoxicated, puffing and blowing like a thirsty dog, and foaming at the mouth like an angry camel, who came up and seated himself before me. Whence come you, said I, O father of gladness? From home please your worship said he. And pray where is your home I rejoined, and what is the cause of your journey? My home he replied, is near the great mosque, adjoining the poor house, and I am come for the purpose of being married, and to beg you will perform the ceremony. The object of my choice is this long-tongued, importunate hump-backed, scarlet-*skined*, one-eyed, no-nosed, stinking, deaf, wide-mouthed, daughter of my uncle. Do you agree Miss Long-tongue said I, to marry this Mr. Pot-belly? *Ay*, said the lady (with a great deal of doric brevity!) then accept my friend cried I, this woman for your wife, take her home, cherish and protect her. So he took her by the hand and departed. Now it happened that about

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* I suspect this Busrah professor of *humanity* must have had a peep at our old friend Democritus Junr. whose sketch of an accomplished beauty may be considered complete. "Every lover admires his mistriss, though she be very deformed of herself, ill-favored, wrinkled, pimpled, pale, red, yellow, tan'd, tallow-faced, have a swoln juglers platter face, or a thin, lean, chitty face, have clouds in her face, be crooked, dry, bald, goggle-ey'd, blear-ey'd or with staring ey's, she looks like a squis'd cat, hold her head still awry, heavy, dull, hollow-ey'd, black or yellow about the eys, or squint-ey'd, sparrow-mouthed, Persean hook-nosed, have a sharp fox nose, a red nose, China flat, great nose, *nare simo patuloque*, a nose like a promontory, gubber-tushed, rotten teeth, black uneven, brown teeth, beetle browed, a witches beard, her breath stink all over the room, her nose drop winter and summer, with a Bavarian poke under her chin, a sharp chin, lave eared, with a long cranes neck, which stands awry too, *pendulis mammis, her dugs like two double jugs*, or else no dugs in the other extream, bloody faln-fingers, she have filthy long unpaired nails, scabbed hands or wrists, a tan'd skin, a rotten carkass, crooked back, she stoops, is lame, splea-footed, *as slender in the middle as a cow in the waste*, gowty legs, her ankles hang over

*يَا غَيُورُ فَقُلْتُ أَيْنَ مَكَانُكَ وَمَا عِلَّةُ إِتْيَانِكَ قَالَ قَرِيبُ مَسْجِدِ الْجَامِعِ

وَمَنَاخِ الْجَائِعِ لِعِلَّةِ الزَّوَاجِ وَخُطْبَةِ الْإِزْدِوَاجِ فَإِنِّي عَزَمْتُ أَنْ أَتَزَوَّجَ بِإِبْنَةِ

عَمِّي هٰذِهِ السَّايِطَةِ الْبَايِطَةِ الْحَدْبَاءِ الصَّهْبَاءِ الْعَوْرَاءِ الْخَشْمَاءِ الطَّرْشَاءِ

ذَاتِ النَّتْنِ الشَّنِيعِ وَالْفَمِّ الْوَسِيعِ فَقُلْتُ لَهَا أَرَضِيتِ يَا طَوِيلَةَ اللِّسَانِ بِزَوَاجِ

هٰذَا الرَّجُلِ السَّمِينِ فَقَالَتْ إِيْ فَقُلْتُ لَهُ خُذْ حَلِيلَتَكَ وَاسْرَحْ إِلَى

الْمَرَاحِ وَأَحْسِنْ بِهَا يَا صَاحِ فَأَخَذَ يَدَهَا وَسَارَ فَاتَّفَقَ بَعْدَ تِسْعَةِ أَشْهُرٍ أَنَّهُمَا

قَدْ أَتَيَا إِلَيَّ يَتَجَاذَبَانِ ذَيْلَ النَّشَاطِ وَيَتَمَايَلَانِ فِي سَبِيلِ الْإِنْبِسَاطِ فَمَا

اسْتَقَرَّ بِهِمَا الْجُلُوسُ إِلَّا وَقَالَ أَبُو فَرِحٍ إِنَّ اللّٰهَ قَدْ مَنَّ عَلَيْنَا بِهٰذَا الصَّبِيِّ

الْمَلِيحِ وَالطِّفْلِ الصَّبِيحِ فَسَمِّ عَلَيْهِ وَسَمِّهِ وَادْعُ لِأَبِيهِ وَأُمِّهِ فَإِذَا نِيَ بِهِ أَكْمَهُ

الْعَيْنَيْنِ أَشْرَمُ الشَّفَتَيْنِ أَعْضَبُ الْيَدَيْنِ أَعْوَجُ الرِّجْلَيْنِ فَاقِدُ الْحَوَاسِّ

أَصْلَعُ الرَّاسِ طَوِيلُ الْأُذُنَيْنِ وَسِيعُ الْحُلْقُومِ كَرِيهٌ شَوِيهٌ قَدْ حَازَ صِفَاتِ

أُمِّهِ وَأَبِيهِ فَقُلْتُ لَهُمَا أُشْكُرَا اللّٰهَ وَأَثْنِيَا عَلَيْهِ وَسَمِّيَا وَلَدَكُمَا هٰذَا بِأُمُبْشِرٍ

فَإِنَّهُ قَدْ نَالَ صِفَاتِكُمَا الْجَمِيلَةَ كُلَّهَا وَخَيْرُ الْأَوْلَادِ مَنْ يُشَابِهُ أَبَوَيْهِ*

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* Lit. *O Zealot*, resembling in sound the Turkish گاور *Gāoor*, *Infidel*, which Lord Byron writes *Giaour*. It appears to be a corruption of گبر or كافر.

fortunately Sir William Jones was not aware, when he gave it a place in his POESEOS ASIATICÆ COMMENTARII, for taking the whole as a serious funeral oration over some departed Chieftain, he has inserted it in his chapter *De Poesi Funebri*, and has actually drawn a grave comparison between it and David's Lamentation on the death of Saul and Jonathon!*† "Hæc ELEGIA, 'says he,' non admodum dissimilis esse videtur pulcherrimi illius carminis de Sauli et Jonathani obitu; atque adeò versus iste.

مَا بَارَزَ الْاَقْرَانَ اِلَّا انْثَنَى * عَنْ مَوْقِفِ الطَّعْنِ بِرُمْحٍ خَضِيبِ *

Ubi provocavit adversarios nunquam rediit à pugnæ contentione sine spiculo sanguine imbuto." ex Hebræo reddi videtur,

A sanguine occisorum, à fortium virorum adipe,
Arcus Jonathani non rediit irritus!

Had Sir William read one page farther in the MUQAM he would have discovered the true Hero. Take another example of *permanent* attributes, *simple* adjectives and *descriptive* Epithets as included in the following Story.

حِكَايَةٌ

قَالَ بَعْضُ الظُّرَفَاءِ كُنْتُ فِي الْبَصْرَةِ خَطِيبًا وَاعِظًا وَادِيبًا وَاِذَا اَنَا ذَاتَ
يَوْمٍ بِرَجُلٍ اَحْوَلِ الْعَيْنَيْنِ اَفْحَجِ الْقَدَمَيْنِ اَعْرَجِ الرِّجْلَيْنِ اَثْرَمِ الْاَسْنَانِ
اَلْكَنِ اللِّسَانِ يَتَمَايَلُ تَمَايُلَ السَّكْرَانِ وَيَلْهَثُ لَهِيثَ الْكَلْبِ اللَّهْفَانِ
وَيَزْبِدُ زَبِيدَ الْجَمَلِ الْغَضْبَانِ قَدْ اَقْبَلَ عَلَيَّ وَجَلَسَ بَيْنَ يَدَيَّ فَقُلْتُ
لَهُ مِنْ اَيْنَ الْمَسْرَحُ يَا اَبَا فَرَجٍ قَالَ مِنْ تَحْتِ اَشْغَفِ الدُّورِ اِلَى عِنْدِكَ

* 2. Sam. I. † Poes. Asiat. Comment. p. 527.

At the vigour of his onset the most impervious holds gave way,
And he made himself an easy passage through the narrowest defiles.
He never encountered an adversary in single combat,
Without returning from the tilt with a blood stain'd spear:
Nor assaulted a fortress however fenc'd and barricado'd,
Without being hailed on the erection of his standard, with the auspicious cry,
' Assistance from above and a speedy victory !'*
Thus he lived triumphant:—arrayed every night in the stately garb of youth.
Giving rapture to the young and beautiful and receiving it in return,
Nay caressed by all as an idol of perfection.
But time which continu'd to extract his vigour and diminish his strength,
At length succeeded in effecting his fall,
And reduced him to so mean and shriveled a plight,
That his very friends beheld him with contempt.
The exorcists and cunning men in vain attempted his recovery,
And the most skilful Physicians were baffled in their attempts:
Then indeed he abandoned arms, for arms had abandoned him,
After giving and receiving many a hostile salute.
He is now dejected, drooping and crest fallen,†
And such is the fate of man who is born to misery.
Behold to-day the warrior stranger on his funeral couch,
And who will bestow a trifle to have him decently intered?

The reader will perhaps smile when he hears, that this 'sable warrior,' this Arabian Achilles, so feelingly and pathetically eulogized by Aboo Zued, is no other than the celebrated Bonus Deus or Hellespontiacus of the Ancients! Of this un-

* From the Qooran.

† The original of this line is strangely translated by Sir William Jones. "*Nunc autem jacet tanquam fera in latibulo!*" مقلوس means lit. *inverted.*

* وَلَا سَهَا يَفْتَحُ مُسْتَصْعَبًا * مُسْتَغْلَقَ الْبَابِ مَنِيعًا مَهِيبْ *

* إِلَّا وَنُودِيَ حِينَ يَسْمُو لَهُ * نَصْرٌ مِنَ اللهِ وَفَتْحٌ قَرِيبْ *

* هٰذَا وَكَمْ مِنْ لَيْلَةٍ بَاتَهَا * يَمِيسُ فِي بُرْدِ الشَّبَابِ الْقَشِيبْ *

* يَرْتَشِفُ الْغِيدَ وَيَرْشُفْنَهُ * وَهْوَ لَدَى الْكُلِّ الْمُفَدَّى الْحَبِيبْ *

* فَلَمْ يَزَلْ يَنْتُرُهُ دَهْرُهُ * مَا فِيهِ مِنْ بَطْشٍ وَعُودٍ صَلِيبْ *

* حَتَّى أَسَارَتْهُ اللَّيَالِي لَقًى * يَدْفَعُهُ مَنْ كَانَ مِنْهُ قَرِيبْ *

* قَدْ أَعْجَزَ الرَّاقِي تَحْلِيلُ مَا * بِهِ مِنَ الدَّاءِ وَأَعْيَى الطَّبِيبْ *

* وَصَارَمَ * الْبِيضَ وَصَارَمْنَهُ * مِنْ بَعْدِ مَا كَانَ الْمُجَابَ الْمُجِيبْ *

* وَآضَ كَالْمَنْدُوسِ فِي خَلْقِهِ * وَمَنْ يَعِشْ يَلْقَ دَوَاهِي الْمَشِيبْ *

* وَهَا هُوَ الْيَوْمَ مُسَجًّى فَمَنْ * يَرْغَبُ فِي تَكْفِينِ مَيْتٍ غَرِيبْ *

O People I have a surprising story to unfold,
From which the wise and ingenious may derive advantage!
I was acquainted in my youthful days with a potent Hero,
Whose warrior-blade was sharp and piercing,
Who entered the lists of combat in crested pride,
Confident of success and fearless of danger.

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* The word بِيض the Plural of بَيْضَاء means both *brilliant swords* and *beautiful women*. I have tried to preserve the quibble but I fear not very successfully.

Annotation.

Of the examples however given in the above table, two are rejected by Grammarians as improper, namely the 13th in which the ADJECTIVE NOUN is made definite by the Article ال and connected in the relation of the Aorist Case with its own معمول which is itself constructed with a Pronoun in the aorist case; and the 15th in which the Adjective Noun is made definite by the Article, and connected in the aorist case with an Indefinite Noun.

The propriety of the 16th example is also disputed by some and defended by others, but I willingly resign the office of umpire to any other Commentator.

Of the fifteen remaining examples the 1st, 4th, 8th, 9th, 11th, 12th, 14th, 15th and 16th, are termed by the Arabian Grammarians أحسن i. e. *elegant* or *perfectly correct*. The 7th and 10th حسن or *unobjectionable*, and the 2d, 3d, 5th and 6th, قبيح or *bad*.

I shall close this long grammatical narcotic on Infinitives, Verb Adjectives and Noun Adjectives, (which the generality of readers may probably feel inclined to class among the *Insolubilia de Aliaco*) with a few extracts from Arabic Authors by way of illustration. In the following poetical panegyric on a departed Hero, extracted from the 20th Muqam of the Muqamat-ool-Hureeree will be found a variety of Adjective Nouns, employed both as simple Attributes and complex Terms.

* عِنْدِي يَا قَوْمِ حَدِيثٌ عَجِيبْ * فِيهِ اعْتِبَارٌ لِلَّبِيبِ الأَرِيبْ *

* رَأَيْتُ فِي رَيْعَانِ عُمْرِي أَخَا * بَأْسٍ لَهُ حَدُّ الْحُسَامِ الْقَضِيبْ *

* يُقْدِمُ فِي الْمَعْرَكِ إِقْدَامَ مَنْ * يُوقِنُ بِالْفَتْكِ وَلَا يَسْتَرِيبْ *

* فَيَفْرُجُ الضِّيقَ بِكَرَّاتِهِ * حَتَّى يُرَى مَا كَانَ ضَنْكاً رَحِيبْ *

* مَا بَارَزَ الأَقْرَانَ إِلَّا انْثَنَى * عَنْ مَوْقِفِ الطَّعْنِ بِرُمْحٍ خَضِيبْ *

Annotation.

The Adjective may or may not be constructed with the definite article أَلْ, and in either case its governed word is مُضَاف to another; or made definite by the Article; or neither one or other: hence we have six peculiarities of construction; but besides these the governed word is itself constructed in three different forms, namely in the Nominative, Aorist, or Objective Cases, which multiplied by six as given above, leave eighteen varieties of construction, as may be seen in the following:

Table.

٣	٢	١	
3. زيد الحسن وجه ٦	2. زيد الحسن الوجه ٥	1. زيد الحسن وجهه ٤	In which the governed word is in the Nom. as the Agent.
6. زيد حسن الوجه ٩	5. زيد حسن وجه ٨	4. زيد حسن وجهه ٧	
9. زيد الحسن وجها ١٢	8. زيد الحسن الوجه ١١	7. زيد الحسن وجهه ١٠	In which the govd. word is in the Objective Case &c.
12. زيد حسن وجها ١٥	11. زيد حسن الوجه ١٤	10. زيد حسن وجهه ١٣	
15. زيد الحسن وجه ١٨	14. زيد الحسن الوجه ١٧	13. زيد الحسن وجهه ١٦	In which the govd. word is in the Aorist Case.
18. زيد حسن وجه	17. زيد حسن الوجه	16. زيد حسن وجهه	

Annotation.

that would be ridiculous, but merely a companion with whom we are accustomed to *sit*, and corresponds precisely with the Latin SODALIS, " *qu.* sedales quòd unà sederent et essent."

I have extended this Note so far beyond the limits of the Text, that I cannot with propriety persevere in the discussion, yet I relinquish it with reluctance, for I consider it as one of very considerable importance, and one by no means satisfactorily explained by the Arabian Grammarians. The few remarks here offered may however enable the reader to carry on the enquiry himself. I have pointed out what appears to me the source of the error in the distinction drawn between the Active Participle and the simple Attribute, (which should properly be called the VERB ADJECTIVE and the ADJECTIVE NOUN.) This if correct, will be found of importance, but much imformation is still wanting to elucidate the true nature of ARABIC ADJECTIVES, and this I may possibly attempt in a future work. I shall therefore close this enquiry with a few promiscuous remarks (extracted from RUZEE and the WAFEEA) on the ACTIVE PARTICIPLE and ATTRIBUTE.

The PARTICIPLE ACTIVE and Simple ATTRIBUTE or ADJECTIVE, agree in denoting a MODE or manner of being; they assimilate also in form as to number and gender, and follow the same rule of construction with the single exception alluded to in the Commentary.

There are however some particulars in which they differ. The Adjective for instance, is derived from a Neuter Verb alone; the Participle Active may be derived from either a Neuter or an Active Verb. The Adjective denotes the *perpetual*, the Participle Active the *temporal* existence of an attribute in a given Object or Substantive Noun. The Adjective has seldom any resemblance in point of form to the Aorist of a Verb, as ظَرِيفٌ , حَسَنٌ,* though some examples of this are known to occur as ظَاهِرٌ , ضَامِرٌ,† on the contrary the Active Participle is always found conformable to ths Aorist.

The word governed in the Objective Case by the Adjective, is never allowed to precede it in construction: that of the Active Participle may. We can therefore say زَيْدًا أَنَا ضَارِبُهُ 'I am beating Zued,' but we could not say زَيْدٌ وَجْهَهُ حَسَنٌ ' Zued has an ingenious countenance.'

There are other distinctions between them which I omit to record as unimportant.

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* Witty, Beautiful.

† Evident. Delicate or slender.

Annotation.

But I repeat again that Arabic Syntax has nothing to do with ACTIVE PARTICIPLES, and ADJECTIVE NOUNS, as COMPLEX TERMS. They are employed in Grammar as *Verb adjectives*, and simple Attributes or Qualities, and are used *descriptiveley*, to define either the *action* in which a given Agent is employed, or the *Quality* with which a given Object is invested. As such they are necessarily *adjected* to NOUNS, and although their *grammatical* office is to *describe* the Active or Passive state of a Substantive, they come afterwards like the Participles and Adjectives of other Languages, to stand for the Substances themselves.

In this manner are PASSIVE PARTICIPLES employed, for مَحْبُوبٌ which means literally *beloved*, is used as a Substantive Noun to denote a MISTRESS. مَعْبُودٌ *Worshipped*, or GOD. مَكْتُوبٌ *Written*, a BOOK. مَمْلُوكٌ *Possessed*, a SLAVE or SERVANT. رَسُولٌ *sent*, a PROPHET. مُعَمًّا *Hidden*, an ENIGMA أَسِيرٌ *Imprisoned*, a PRISONER. &c. &c. upon which principle of Analysis, Horne Tooke has explained above 2,000 abstract terms in the English Language, a process that may be adduced as a very powerful argument in favor of Etymology, as it enables us to trace the true and legitimate character of Words.

It appears to me therefore upon the whole, that the distiuction laid down by the Arabian Grammarians, between the ACTIVE PARTICIPLE, or إِسْمُ الْفَاعِلِ and the SIMPLE ATTRIBUTE, or الصِّفَةُ الْمُشَبَّهَةُ with regard to the *temporary* or *permanent* nature of their qualities, is founded in error and misconception, and that the source of this error proceeds from confounding the different offices of these words together, that is, by comparing the ATTRIBUTE or ADJECTIVE when used as a COMPLEX TERM or Substantive Noun, with the ACTIVE PARTICIPLE as a VERB *Adjective*, which being then considered as equivalent to the Aorist Tense of a Verb, may well enough have given rise to the *transitory* nature of its attribute, when applied to any given Agent or Object. For instance the word جَلِيسٌ is a simple ATTRIBUTE or ADJECTIVE, signifying properly *familiar*, but like our own Adjective it is used in the sense of a COMPLEX TERMS to denote an *intimate* or *companion*, a FAMILIAR. If however we use the ACTIVE PARTICIPLE, and say زَيْدٌ جَالِسٌ we convey a very different idea, as the Participle جَالِسٌ is equal to the Aorist يَجْلِسُ and the phrase will mean that, ZUED IS SITTING, which though indefinite as to time, has certainly something *transitory* in its nature as opposed to the complex Term جَلِيسٌ which does not mean indeed a *perpetual sitter*,

It governs an INDEFINITE NOUN in the Objective Case, as its TUMEEZ, (تَمْيِيز) or Noun of specification, which removes the uncertainty supposed to exist in the INTEGRAL NOUN.

EXAMPLES.

رَطْلٌ زَيْتًا A pound of oil.

مَنْوَانِ سَمْنًا Two *Minas* of butter.

عِشْرُونَ دِرْهَمًا Twenty Dirhums.

خَاتَمُ زَيْدٍ ذَهَبًا Zued's ring of Gold.

مِلْؤُهُ عَسَلًا Its compliment of honey.

Annotation.

With regard then to the *transitory* or *permanent* nature of the attributes expressed by either, there is not in my judgment any distinction whatever. They are both *concrete* TERMS that differ only in the *nature* of the *qualities* they express. The ACTIVE PARTICIPLE being the abbreviated sign of a complex idea, i. e. of a SUBJECT and an *Active* QUALITY, as حَارِس a SENTINEL, or *man who keeps watch;* and the ADJECTIVE NOUN, the sign of another complex idea, i. e. of a SUBJECT and a *Passive* QUALITY as, بَخِيل a MISER, or man in whom the *passion* of avarice is supposed to exist. Compare all the PARTICIPLES and ADJECTIVE NOUNS in the Arabic Language (as complex Terms) and this distinction and no other I think will be found to characterize them; and indeed the reason appears obvious, for the PARTICIPLES are derived from ACTIVE Verbs, the ADJECTIVE NOUNS from Neuter, or from those that merely express *corporeal* or *mental* qualities in a passive state.

If we have occasion to mention an OBJECT *habitually* employed in any given action, or whose *profession* is agency or business of any sort, we use the ACTIVE PARTICIPLE as a Substantive NOUN, and say عَامِل an AGENT; رَاوِي a STORY-TELLER: حَارِث a HUSBANDMAN: خَادِم a SERVANT, &c. and on the contrary, if we intend merely to describe an OBJECT as *possessing* some particular QUALITY, we make use of the ADJECTIVE NOUN, and say بِكْر a VIRGIN, (which is also an Adjective) *Virgo Intacta.* شَيْخ an OLD MAN, *Senex.* شَرِيك a PARTNER, *Consors,* &c. without any reference to their *active* states.

This is effected either by its terminating in Tunween (تَنْوِيْن) or in what is considered equivalent to the Tunween, namely the Noon (نُون) of the Dual or Plural Number, or by its being followed by the مُضَافٌ اِلَيْهِ or governed word.

Annotation.

asking or *begging*. But in the character of Agents, they become complex Terms, expressing both qualities and subjects, and are therefore assumed as Subjects in a Proposition, not however with any reference to the transitory nature of those qualities, as the Arabian Grammarians would fain make us believe: on the contrary they denote the *habitual posssesion* of the attributes or Modes referred to, and signify that the objects are *acustomed to do so and so;* for what is a Tyrant but a man who is known to *practice* tyranny? Or a Sentinel, but a man whose *duty* it is to keep watch? Or a Beggar but he who *subsists* by, or whose *trade* is begging? In truth the Active Participle as a Substantive Noun invariably denotes in Arabic the *habitual* Doer of an action, though in its Verbal capacity it may perhaps be considered as *temporary*, as أَنَاكْرِيُونُ شَارِبٌ Anacreon *is tipling*.

I have already remarked that the اَلصِّفَةُ الْمُشَبَّهَةُ is used like the Active Participle in the double capacity of a Substantive Noun, and a simple Attribute, resembling in application an Active Participle, as its name imports. In the first capacity it is used as a concrete or complex Term, to express both a subject and quality conjoined, as بَخِيْل a Miser or *avaritious man* (Miserus) طَبِيْب a Physician or *one who professes the art of healing* (Medicus.) غَرِيْب A Stranger, or *man from a foreign Country.* (Peregrinus) &c. (where it may be observed the Latin adjectives have precisely the same force as the Arabic;) but these are all strictly speaking, simple Adjective Nouns, which indicate by their *prescribed* form, that they are meant to be added to other Nouns, "so that both together may answer the purpose of complex terms,"* and in this character as simple *modificatives*, they are the proper subject of grammar. Now between an Active Participle and a simple Adjective considered as Verbal and Analagous Governors, we have already pointed out the distinction, (a distinction that comprises the two grand divisions of Modes or *manners of being*, that is, the modes of *action*, and the modes of *being* without *action;* as the first attributes Action to a subject, and the second Quality, but neither with any adsignification of time,) and it now only remains to cosider in what it is that they differ when used as Complex Terms.

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* See Div. of Purley. Vol. ii, p. 439.

THE SEVENTH ANALOGOUS GOVERNOR.

اَلْاِسْمُ التَّامّ

The seventh is a PERFECT OR INTEGRAL NOUN (اَلْاِسْمُ التَّامّ) that is a Noun rendered perfect in itself, and independent of the relation of the Aorist Case.

Annotation.

The simple ATTRIBUTE OR ADJECTIVE as expressing a *passive* quality, may perhaps have given rise to the idea of *permanence*, and the Active Participle as expressing an *active* quality, may also have led Grammarians to consider it as somewhat *transitory*, but in point of fact there is no such distinction between them, and the idea of *duration* whatever it may be, will in every possible case I imagine depend upon the nature of the VERB, as well as our own previous knowledge of the SUBJECT. For instance, the phrase اَلْأَرْضُ مُتَحَرِّكَةٌ 'THE EARTH is MOVING,' conveys to every one acquainted with our astronomical System, an idea of *permanence*, as the quality of *mobility* predicated of the Earth, is known to be continual,* but if we say اَلْكُرَةُ مُتَحَرِّكَةٌ 'THE BALL is MOVING,' we shall then be understood to infer merely that the BALL is IN MOTION temporarily, and will again be at rest. Yet the Active Participle is the same in both examples and cannot be said to convey any idea of duration either *temporary* or *permanent*. It simply describes the *action* in which the Agent is employed with an indefinite relation as to Time. The very same may be observed of the ATTRIBUTE, for if we say, 'THE IRON is HARD,' we shall be understood to speak of a quality co-existent and essential to the Substance Iron, and therefore *permanent*, but let us substitute another Adjective, and say the IRON is HOT, and the *permanence* of the quality immediately vanishes, for we all know that *heat* is accidental and not essential to Iron, and from this very idea of its *transitory* existence arose the common adage,

Strike *while* the IRON is HOT.

With the ACTIVE PARTICIPLES and ATTRIBUTES, considered as Substantive Nouns, Arabic Syntax has properly no concern. They assume then a different character in composition, and have the same government as common Substantive Nouns. For instance the words ظَالِم a TYRANT; حَارِس a SENTINEL; طَائِر a Flier or BIRD, and سَائِل an Asker or BEGGAR, are all active Participles in the character of Substantive Nouns, though they may be literally translated and used as Verbal Adjectives, for ظَالِم means *Tyrannising;* حَارِس *Keeping watch;* طَائِر *flying* and سَائِل

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* To the Arabs who believe in the Ptolemaic Hypothesis, the phrase would convey no idea of *permanence* whatever, on the contrary they would either imagine we were lying, or talking of an Earthquake!

3. Or to the Preposition فِي if the مُضَافٌ إِلَيْهِ be the ظَرْف to it.

EXAMPLES.

ضَرْبُ الْيَوْمِ اَيْ Beating of to-day, i. e.

فِي الْيَوْمِ Beating *in* the Day.

Annotation.

the object in the accusative. It seems to possesses *virtually*, the united force of a predicate and copula, or of an attribute and assertion, and may be resolved into *is* and the sense of the MUSDUR or INFINITIVE, as زَيْدٌ ضَارِبٌ equivalent to زَيْدٌ يَضْرِبُ Zued *is beating*. Now this is the proper *grammatical* character of an اِسْمُ الْفَاعِل which has always the same government as its Verb, and is therefore termed an ANALOGOUS governor, but as a SUBSTANTIVE NOUN it possesses no other regimen than that of the Aorist Case, and has nothing to do with Arabic Syntax.

These remarks are in a great measure applicable to the اَلصِّفَةُ الْمُشَبَّهَةُ which is also viewed in the double capacity of a SUBSTANTIVE NOUN and a simple ADJECTIVE or ATTRIBUTE, and having also a near resemblance to the اِسْمُ الْفَاعِل it is termed by the Arabian Grammarians اَلصِّفَةُ الْمُشَبَّهَةُ or ATTRIBUTE *resembling* an ACTIVE PARTICIPLE.

What then may be asked is the difference between the اِسْمُ الْفَاعِل and the اَلصِّفَةُ الْمُشَبَّهَةُ in their grammatical characters as governing powers? The difference in my judgment is very obvious and very simple, and consists merely in this, that in construction the first or اِسْمُ الْفَاعِل describes the *action* in which the Agent is employed: the second or اَلصِّفَةُ الْمُشَبَّهَةُ the *quality* supposed to exist in, or belong to accidentally, a given object or Substantive Noun. In other words, one denotes ACTION; the other denotes QUALITY, as زَيْدٌ ضَارِبٌ Zued *is beating*; زَيْدٌ حَسَنٌ Zued *is beautiful*. In the first sentence a certain ACTION as *beating* is predicated of Zued, and in the second a certain QUALITY as *beauty*, but without any *necessary* inference that the one is *transitory*, and the other *perpetual*, for زَيْدٌ ضَارِبٌ is equal to *Aorist* or *Indefinite* time, and زَيْدٌ حَسَنٌ means nothing more than ذُو حَسَنٍ (*possessed* of beauty,) which is also indefinite as to time, and this is all the distinction that appears to me to exist between them.

2. Or the RELATION is equivalent to the preposition مِنْ understood when the مُضَافٌ إِلَيْهِ is referrible to the same genus as the مُضَافٌ.

EXAMPLES.

خَاتَمُ فِضَّةٍ أَيْ A ring of silver, i. e.

خَاتَمٌ مِنْ فِضَّةٍ A ring *from* silver.

Annotation.

mere *nine month's* quality, and like the attribute *supposed* to be conveyed by the ACTIVE PARTICIPLE or إِسْمُ ٱلْفَاعِلِ can only become *permanent* by the repetition of the action!

This distinction of *permanent* and *transient* qualities is commented upon by the Greek Philosophers. Aristotle has many passages of a similar nature to that under discussion, one of which Harris thus paraphrases in his ARRANGEMENTS.

"And now with respect to all kinds of QUALITIES, whether corporeal or incorporeal, there is one thing to be observed, that *some* degree of *permanence* is always requisite; else they are not so properly *Qualities*, as *incidental affections* (Πάθη.) Thus we call not a man *passionate* because he has occasionally been angered, but because he is prone *to frequent anger;* nor do we say a man is of a *palid* or a *ruddy* complexion, because he is *red* by immediate *exercise*, or *pale* by sudden *fear*, but when the paleness or redness may be called *constitutional.*"

But first let us consider the true nature and use of an إِسْمُ ٱلْفَاعِلِ or ACTIVE PARTICIPLE, which may enable us to judge of the propriety or impropriety of the distinction supposed to exist between it and the simple ADJECTIVE.

The PARTICIPLE ACTIVE or إِسْمُ ٱلْفَاعِلِ is used in two ways. First as a VERB ADJECTIVE, and secondly as a SUBSTANTIVE NOUN. As a Verb Adjective alone it is properly the subject of Grammar, and in this character it describes the *state* or *action* in which any object exists or is employed, as زَيْدٌ قَائِمٌ "Zued is standing;" or زَيْدٌ ضَارِبٌ عَمْرًا "Zued is beating Amr," and has therefore the precise force of the Aorist Tense of a Verb, governing in the one case the agent in the nominative, and in the other,

1. This RELATION between two Nouns (اضافة) has the force of the preposition لام understood, provided the مضاف اليه or governed word is neither of the same GENUS as the مضاف nor the ظرف to it.

EXAMPLES.

غلامُ زيدٍ اي Zued's boy, i. e.

غلامٌ لزيدٍ The boy belonging to Zued.

Annotation.

The women tell me every day
That all my bloom has past away,
"Behold," the pretty wantons cry,
"Behold this mirror with a sigh,
"The locks upon thy brow are few,
"And like the rest, they're withering too!"
Whether decline has thinn'd my hair,
I'm sure I neither know nor care,
But this I know, and this I feel,
As onward to the tomb I steal,
That still as death approaches nearer,
The joys of life are sweeter, dearer,
And had I but an hour to live
That little hour to bliss I'd give!

MOORE.

To this mode of objection I can easily conceive the answer of an Arabian Grammarian. He will remark that certain objects are *characterized* by certain qualities, and consequently that although a female is not always *pregnant*, yet *pregnancy* is a quality *habitual*, or at all times attributable to her, in other words that the *power* of conception is co-existent with female nature. This is good, but it will not prove the point in question, for *pregnancy* can neither *exist* before, nor after certain periods, so that after all it is but a *temporary*, a *transitory*, in fact a

THE SIXTH ANALOGOUS GOVERNOR.

اَلْاِسْمُ اَلْمُضَافُ

The first of every two Nouns connected together in the relation of the Aorist Case, will invariably govern the second or render it مَجْرُوْر provided it be not accompanied with the Article اَلْ , or terminate in تَنْوِيْن or what is considered a substitute for the TUNWEEN, namely the نُوْن of the Dual or Plural Number.

Annotation.

is *now*, ever *was*, and ever *will continue beautiful.** But *beauty* has in all ages been considered as a very *transitory* quality, a *quality* indeed of so uncertain a texture, that the Poets have compared it to a *brittle gem*, a *bubble*, a *rose*, *dew*, *snow*, *smoke*, *wind*, *air*, in fact to a—*nonentity!*

Vitrea gemmula, fluxaque bullula, CANDIDA FORMA est,
Nix, rosa, ros, fumus, ventus et aura, nihil!

and Anacreon himself the true Καλος γερων of antiquity, was obliged to acknowledge that the Ladies, (who in matters of *love* and *beauty* are perhaps as good metaphysicians as the Arabian Grammarians) very soon found out that his age had effected a change.

Λέγουσιν αἱ γυναῖκες,
Ἀνακρέων, γέρων εἶ.
Λαβὼν ἔσοπτρον, ἄθρει
Κόμας μὲν οὐκ ἔτ' οὔσας,
Ψιλὸν δέ σευ μέτωπον.
Ἐγω δὲ τὰς κόμας μὲν,
Εἴτ' εἰσὶν, εἴτ' ἀπῆλθον,
Οὐκ οἶδα· τοῦτο δ' οἶδα,
Ὡς τῷ γέροντι μᾶλλον
Πρέπει τὰ τερπνὰ παίζειν,
Ὅσῳ πέλας τὰ μοίρης.

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* For an ingenious account of the word BEAUTY (حُسْن) see the اِخْوَانُ الصَّفَا Cal. Edit. p. 29, and Knight on Taste p. 9. "Like Καλος in the Greek, *pulcher* in the Latin, *bello* in the Italian, and *beau* in the French, it is applied to moral and intellectual as well as to physical or material qualities.

The word governed by the ADJECTIVE (مَعْمُول) is sometimes in the ACCUSATIVE Case, either from its resemblance to the proper OBJECT of a transitive Verb when definite; or as the تَمْيِيز when indefinite; and sometimes in the Aorist Case from its relation to the ADJECTIVE. All Active Participles are formed by analogy, but ADJECTIVES by the authority of prescription, as حَسَنٌ *beautiful*, صَعْبٌ *difficult*, and شَدِيدٌ *hard*.

Annotation.

and اَلصِّفَةُ الْمُشَبَّهَةُ of which the former, as its name imports, is properly the NOUN of the AGENT, but used as a VERB *Adjective*, for the purpose of describing the ACTION in which the AGENT is employed, as زَيْدٌ ضَارِبٌ ZUED IS BEATING; and the latter a simple ATTRIBUTE or QUALITY supposed to *exist* in the Object to which it is imputed, as زَيْدٌ حَسَنٌ ZUED IS BEAUTIFUL, and to this observance of *active* and *passive* qualities as signified by these derivitive words, and to this alone, we are perhaps to trace the distinction drawn by the Arabian Grammarians between them, namely, that the one, meaning the اسم الفاعل denotes the *temporary* existence of a MODE in an agent, and the other i. e. the اَلصِّفَةُ الْمُشَبَّهَةُ its *permanent or uninterrupted* continuance.

This general rule however regarding *permanent* Attributes is certainly erroneous, for to prove it true, we must prove that every MODE or QUALITY as expressed by the ATTRIBUTE or اَلصِّفَةُ الْمُشَبَّهَةُ must be *necessarily permanent* in the object to which it refers, which if granted would confound *accidental* and *essential* Modes altogether, and produce as many strange phenomena in nature as in language. A *poor* man for instance would necessarily live and die a *pauper*, and if *sick* and *gouty* into the bargain, so much the worse, for no hope could be reasonably entertained of his cure. A PREGNANT WOMAN (حُبْلَى) might in vain look for an accouchement, for the QUALITY being *permanent*, she could not consistently with the grammatical canon (or more properly speaking the grammatical BULL) expect the slightest change in her condition! yet seriously, the Arabian Grammarians maintain, that the Adjective or Attribute denotes properly its own perpetual existence in the Substantive Noun to which it is imputed, and the phrase أَنَا كْرِيُونْ حَسَنٌ 'ANACREON* is BEAUTIFUL,'. must accordingly denote that ANACREON

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* فَإِذَا قُلْتَ زَيْدٌ حَسَنٌ فَمَعْنَاهُ إِثْبَاتُ الْحُسْنِ لَهُ وَاسْتِمْرَارُهُ فِي سَائِرِ أَوْقَاتِ وُجُودِهِ

See the قَطْرُ النَّدَى

The ATTRIBUTE OR ADJECTIVE (اَلصِّفَةُ الْمُشَبَّهَةُ) is derived from a neuter Verb, and is formed to denote THE UNINTERRUPTED OR PERPETUAL EXISTENCE OF THE SENSE OF ITS INFINITIVE IN AN AGENT or SUBSTANTIVE NOUN. It possesses also the same regimen as its own Verb without any restriction as to time, but is subject to the conditions already described as applicable to the ACTIVE and PASSIVE PARTICIPLES, with the exception of that relating to ANTECEDENT, as the Article أَلْ to which the ADJECTIVE is annexed is not considered the مَوْصُولْ.

Annotation.

NITIVE whatever.* It may indeed be frequently applied to an ISMO MUSDUR, for WAR, PEACE, POVERTY, &c. are called *events*, but these are not Nouns of ACTION, nor have they any *verbal* government, and cannot therefore be properly considered as INFINITIVES, in the true sense of the term Infinitive as laid down by the Arabian Grammarians.

Having given a short view of what appears to me to be the true character of an Arabic مَصْدَرْ as well as an اِسْمُ مَصْدَرْ to both† of which the term MODE is generally applicable, I shall close this Note with a few observations on the اِسْمُ الْفَاعِلْ and اَلصِّفَةُ الْمُشَبَّهَةُ two attributive Nouns derived from the Infinitive, which seem to require some explanation.

OF THE اِسْمُ الْفَاعِلْ *AND* اَلصِّفَةُ الْمُشَبَّهَةُ.

It has already been shewn that every Arabic Infinitive in the general sense of the term Infinitive, has a twofold signification: one under the character of an اِسْمُ مَصْدَرْ by which is simply indicated a MODE, the other under that of a مَصْدَرْ properly so called, by which is denoted the *energy* or *being* of that MODE in a state of action. Now as every Object represented by a Substantive Noun, may be described by its *active* and *passive* qualities, i. e. by the *actions* which it performs, or by the *qualities* with which it is modified or distinguished, so would language naturally be provided with distinct words to express them, and hence the two Derivative Adjectives, in Arabic termed اِسْمُ الْفَاعِلْ

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* EVENT from *evenio* to *come forth*, and in this sense the Verb itself is used by the old writers.

"O that thou saw'st my heart, or didst behold,
The place, from whence that scalding sigh *evented*." *B. Jons. Case is altered.*

† Duo sunt INFINITIVI in Lingua Anglo-Saxonica, &c. Vid. Gram. Ang. Sax. Auct. G. HICKESIO.

FIFTH ANALOGOUS GOVERNOR.

اَلصِّفَةُ الْمُشَبَّهَةُ

The *fifth* Analogous Governor is a simple ATTRIBUTE or ADJECTIVE (اَلْمُشَبَّهَةُ اَلصِّفَةُ) which resembles the ACTIVE PARTICIPLE, as well in the forms of declension, as in its attributive character, as حَسَنٌ; حَسَنَانِ; حَسَنُونَ; حَسَنَةٌ; حَسَنَتَانِ; حَسَنَاتٌ analogously with ضَارِبٌ; ضَارِبَانِ; ضَارِبُونَ; ضَارِبَةٌ; ضَارِبَتَانِ; ضَارِبَاتٌ.

Annotation.

It must however be remembered that the proper subject of discussion in this work is the MUSDUR, and not the ISMO MUSDUR. It is this that the Arabian Grammarians include among the Analogous governors, ascribing to it the same regimen as its own Verb, which they say must in every case denote either *transitive* or *intransitive* ACTION. In this contracted sense it must be acknowledged that MODE cannot be considered as a strictly correlative term, for although it may be truly affirmed that every Arabic MUSDUR is a MODE, yet we cannot add conversely that every MODE is a MUSDUR; as the word MODE embraces *every manner of being* without exception, and a Grammatical MUSDUR includes only MODES of *action, energy* or *being*. These considerations led me to remark at the commencement of this note, that the true *grammatical* sense of an Arabic Infinitive was not easily conveyed by any one word in our Language, and as my object in this enquiry is truth and nothing but truth, I deem it my duty candidly to state and examine every objection that occurs to me on the subject. But the word MODE, although far more comprehensive in signification than a *grammatical* MUSDUR, is yet clearly the term that the Arabian Grammarians had in view in the Definition اِسْمُ حَدَثٍ and as it embraces, also the ISMO MUSDUR, which is only distinguished from the other by its want of *verbal* government, (being generally represented by the same word) I conceive it to be upon the whole the least exceptionable, if not the only just representative of an Arabic Infinitive.

But the word EVENT which is usually explained an *incident, the consequence of* an action, the *conclusion* or *upshot* of any thing, I confess I cannot but consider as inapplicable to any Arabic INFI-

If none of the conditions above described accompany the PASSIVE PARTICIPLE, it possesses no government, but is used simply as the مضاف to the Noun immediately following it.

If however the PASSIVE PARTICIPLE be made definite by the theArticle أَلْ it becomes independent of the above conditions, and governs like the Verb in every form of past, present or future time.

EXAMPLE.

جَاءَ الْمَضْرُوبُ غُلَامُهُ الآنَ اَوْغَدًا اَوْاَمْسِ	That person came whose boy was beaten now, or will be beaten to-morrow, or was beaten yesterday.

Annotation.

I mean every ACTIVE PARTICIPLE formed by adding the termination *ing* to the IMPERATIVE of a Verb, which seems in this case to possess a similar power to the characteristic *to*, and therefore it may perhaps be said that we have two *Infinitives*,* as,

Drink-*ing* is the soldier's pleasure, or
To-drink is the soldier's pleasure,

Formed by annexing *ing* and prefixing *to*,† to the Imperative in one sense and the اسم مصدر Drink, in the other.

The real office of the Verb is supposed also by Plato to indicate *action* τό μὲν επὶ ταῖς πράξεσιν ὂν δέλωμα, ῥῆμά πουλεγομεν, declarationem quâ *actiones* significantur *verbum* dicimus,‡ which is nothing but the *res fluentes* already quoted, but however this may be, it will scarcely I think be denied that *action*, *energy* or *being* is the essential characteristic of every Arabic Infinitive.

* This has indeed been remarked before by Mr. ELPHINSTON in his "PRINCIPLES of the ENGLISH LANGUAGE,"—"The INFINITIVE MOODS are two, the INFINITIVE Mood, and the PARTICIPLE." See the work Vol. 1, p. 250.

† Which Casaubon and Minsheu ridiculously make the Greek NEUTER Article τὸ, and Horne Tooke the Imperative *do*, corrupted into *to*.

‡ De Ente, p. 183. "C'est ce QUI de l'esprit," says the Abbè SICARD, but this is not applicable to a verb in its Infinitive state.

Or with a Substantive Noun as its ذُوالْحَالِ .

EXAMPLE.

جَاءَنِي زَيْدٌ مَضْرُوبًا غُلَامُهُ Zued came to me at the time his boy was beaten.

Or with a Negative or Interrogative Particle.

EXAMPLES.

مَا مَضْرُوبٌ غُلَامُهُ His boy was not beaten,
أَمَضْرُوبٌ غُلَامُهُ Was his boy beaten?

Annotation.

more, being another name by which we indicate the *action* or efficacy of that feeling called Love; and hence we perceive the real cause of its possessing an *active* or *transitive* government, in contradistinction to the Ismo Musdur, which having no reference to action, has no other regimen than that of any common Substantive Noun.

Action indeed is applicable to every Infinitive, and this the Arabian Grammarians acknowledge by dividing all the verbs in the Language into two general Classes, which they term مُتَعَدِّي and لَازِمِي that is, verbs denoting Actions *transitively*, (the *actio transiens* of Logicians;) and verbs denoting actions *inherent* or *inseparable*, *(actio immanens)* which we are accustomed to call neuter; and hence we perceive the propriety of the Rule laid down in the Commentary, namely, that the اِسْمُ الْفَاعِل or Active Participle may be derived from either a transitive or intransitive verb, which is saying in other words that every *action* supposes an *agent*.

This idea of *action* is conveyed in other languages by terminations, as beat-*ing*: verber-*ans*: τυπτ-ων* &c. but in Arabic with a few particular exceptions, there is no distinguishing mark by which we can discriminate the Infinitive from the Infinitive's Noun, so that we must trust entirely to the context for the sense of either. Every Participle however in our language when used as a general term, is the just representative of an Arabic مَصْدَر or Infinitive,

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* Not unlike the oon or Tunween in Arabic.

Or with the Article اَلْ as its ANTECEDENT (مَوْصُول).

EXAMPLE.

اَلْمَضْرُوبُ غُلَامُهُ زَيْدٌ The person whose boy was beaten is Zued.

Or with a QUALIFIED NOUN as its مَوْصُوف.

EXAMPLE.

جَاءَنِي رَجُلٌ مَضْرُوبٌ غُلَامُهُ A man came to me whose boy was beaten.

Annotation.

the Infinitive of a Neuter Verb. The essential distinction then, for some essential distinction there certainly is, between the INFINITIVE and the INFINITIVE'S NOUN or ISMO MUSDUR, is not in my judgment simple *abstraction*, that is, making the one an abstract Noun in opposition to the other; for as I have observed before they are both *general** or *abstract* terms, but rather in the idea of *action* or *energy* conveyed by the INFINITIVE, which *action*, Locke observes, however various, and the effects almost infinite, is all included in the two ideas of *thinking* and *motion*. These are his words, "For *action*, being the great business of mankind and the whole matter about which all laws are conversant, it is no wonder, that the several MODES of *thinking* and *motion* should be taken notice of, the ideas of them observed, and laid up in the memory and have *names* assigned to them; without which, laws could be but ill made, or vice and disorder repressed. Nor could any communication be well had amongst men, without such complex ideas, with *names* to them: and therefore men have settled names and supposed settled ideas in their minds of MODES of ACTION, *distinguished by their causes, means, objects, ends, instruments, time, place and other circumstances*, &c."

The real distinction then between the MUSDUR and ISMO MUSDUR seems to be this. The ISMO MUSDUR signifies simply the name of a MODE without any reference to *action* or *energy*; the MUSDUR denotes a more complex idea and indicates indefinitely the *action*, *energy* or *being* of that MODE. LOVE for example is a name assigned to a certain feeling of delight, but LOVING is something

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* Words are *general* says Locke, when used for signs of *general Ideas*, and so are applicable indifferently to *many particular things*, that then which general words signify is a *sort of things*, and each of them does that by being a sign of an ABSTRACT IDEA in the mind. Locke. B. III. 6. 3.

FOURTH ANALOGOUS GOVERNOR.

اِسْمُ الْمَفْعُولُ

The *fourth* Analogous Governor is a Passive Participle (اِسْمُ الْمَفْعُولُ) and has the same regimen as a Verb in the passive voice, governing a Noun in the Nominative as THE SUBSTITUTE OF THE AGENT.

The conditions attending its government require that it be used in a sentence, including either *present* or *future* time, and be constructed with a SUBJECT in the same manner as the Active Participle.

EXAMPLE.

زَيْدٌ مَضْرُوبٌ غُلَامُهُ الْآنَ أَوْ غَدًا { Zued's boy is beaten *now,* or will be beaten *to-morrow.*

Annotation.

"Bacchus ever fair and ever young,
Drinking joys did first ordain;
Bacchus' blessings are a treasure,
Drinking is the soldier's pleasure."

In which lines the word *drink* might be substituted for *drinking* without much detriment to the sense, for *drinking joys* mean the *joys of drinking* or *drink,* and the same may be observed of all other words of the same classes as *grief, grieving; kiss, kissing; love, loving;* &c. How then shall we ascertain the true character of these words? What for instance is *love* as opposed to the general term *loving?* It is certain that they are both general terms descriptive of certain sensations of delight or Modes of pleasure in the mind, and as such may become either the subject or predicate of a Proposition, but this explains nothing, and if we ask the Arabian Grammarians for an explanation they answer us by pointing out a mere distinction in their application. The اِسْمُ مَصْدَرٍ say they, has no other government than that of any common Substantive Noun, but this again is controverted by the Grammarians of Koofah and Bagdad, who bestow upon it the very same regimen as that of the مَصْدَرٌ, and even admitting the fact which I believe to be just, it differs nothing in this particular from

Note. The PARTICIPLES ACTIVE termed ٱلْمُبَالَغَة or PARTICIPLES of the Intensive or Superlative Degree, such as ضَرَّاب ; ضَرُوْب ; and مِضْرَاب ، '*a great beater ;*' عَلَّامَة and عَلِيْم '*a very wise man ;*' حَذِر '*very cautious or prudent,*' have the same government as the *simple* PARTICIPLES of the *possitive* degree, and are guided by the same conditions, and although they lose under this form their resemblance to the Verb in the number of letters, yet their increased signification as INTENSIVE PARTICIPLES is considered an equivolent for that loss.

Annotation.

some particular object, and say the WALKING of BARCLAY, by which combination the general idea becomes limited to a certain individual, but nothing more. If however we find it necessary to define the time in which the agent performed this MODE, this *manner of action*, we say Barclay walks—did walk, or will walk. Here we have the MODE *modified*, so as to express time and this we call the MODE *indicative*. If we desire the performance of the action, we say WALK, which is the MODE *imperative* and so on through all the other grammatical *Modes* or variations which we generally call *Derivatives*. Now these observations are equally applicable to every such word in the language, and consequently the term MODE is applicable to them also.

And so much for the INFINITIVE MOOD, a term perfectly applicable to an Arabic Musdur. That the word MODE is the best representative of حَدَث in its technical and Grammatical sense, I have endeavoured to prove, as well from the authority of the Arabian Grammarians themselves, as from the character of language in general, which being conversant about *things* or the *manner* of things, in other words about SUBSTANCES and MODES, (the chief objects of our ideas,) would necessarily have two characteristic verbal Classes to represent them, and these appear to me to be NOUNS and INFINITIVE MODES.

It now only remains to be observed that besides the Infinitive as above described, there is another species of Noun in some measure resembling it, which the Arabian Grammarians term إِسْمُ مَصْدَر or the INFINITIVE'S NOUN, like the ὄνομα ῥήματος of the Greeks. Between these two Nouns, namely the مَصْدَر and the إِسْمُ مَصْدَر there is precisely the same distinction in point of sense, as between the word *drink* and the Participial Noun *drinking*, when used as a general term in such an example as the following :

If none of the conditions above described accompany the PARTICIPLE ACTIVE it possesses no government, but is used simply as the مُضَاف to the Noun immediately following it.

EXAMPLE.

ضَارِبُ زَيْدٍ أَمْسِ عَمْرٌو The beater of Zued yesterday was Amr.

If however the ACTIVE PARTICIPLE be made definite by the Article أَلْ it possesses the government of its Verb in every form of past, present or future time.

EXAMPLE.

أَلضَّارِبُ عَمْرًا أَمْسِ زَيْدٌ He who beat Amr yesterday was Zued.

Annotation.

signifying more directly the notion of ACTION: and then the other varieties of the Verb should be but the inflexions of this. Others question whether the infinitive mode be a Verb or no, because in the Greek it receives articles as a Noun. Scaliger concludes it to be a *Verb* but will not admit it to be a MODE. Vossius adds, that though it be not *Modus in Actu*, yet it is *Modus in Potentia*, All which difficulties, (mighty *difficulties* indeed!) will be most clearly stated by asserting it to be a *Substantive Participle*.

But in the name of common sense, where lies the difficulty or impropriety of the term? Are not the chief objects of our thoughts THINGS or SUBSTANCES and their *Manners of being?* Are not the words *walking, flying, learning, dancing, sailing, sitting*, &c. &c. certain MODES or manners of being, applicable to certain objects? Are not these *manners* of being, *general* words representing *general ideas*, and therefore applicable to many particular things? May we not talk of the walking of a *Man;* the walking of a *Horse*, the walking of a *Dog*, and so on ad infinitum? Is not *walking* then a mere mode or manner of being, applicable to an indefinite number of objects and consequently particular to none? Is it not therefore *indefinite?* It expresses no *time*, no *person*, no *place*, in fact nothing but a certain *manner* of motion; is it not therefore a MODE expressing a *general* idea, and therefore an INDEFINITE an INFINITIVE MODE?

And now having the MODE termed *walking* for instance, a word expressive of a *manner of being*, applicable to a great variety of objects, if we wish to limit its general application we apply it to

Or with a Substantive Noun termed ذُو الحَال to which it will be the حَال or Noun descriptive of its state.

EXAMPLE.

مَرَرْتُ بِزَيْدٍ رَاكِبًا أَبُوهُ I went by Zued when his father was riding.

Or with a negative or interrogative Particle.

EXAMPLE.

مَا قَائِمٌ أَبُوهُ His father is not standing,

أَقَائِمٌ أَبُوهُ Is his father standing?

Annotation.

the INFINITIVE MOOD of a Verb, that is an indefinite or absolute MODE or manner of being, as opposed to NOUNS denoting SUBSTANCES, and this no doubt being a very important discovery I may perhaps claim the privilege of inserting a Q. E. I!

The Revd. Alexander Crombie, Author of the Etymology and Syntax of the English Language (a work in my opinion of very considerable merit) has adopted without consideration the vulgar error respecting the Infinitive mood, and says—"I concur decidedly with these Grammarians, who are so far from considering the INFINITIVE as a distinct MOOD, that they entirely exclude it from the appellation of verb." Had Mr. Crombie taken the trouble to judge for himself he would have *decided* differently, for he could not be ignorant that all such words as *running*, *leaping*, *flying*, &c. &c. were MODES,-MODES of ACTION, but indefinite as to time, place, and other circumstances, and consequently INFINITIVE MODES. This is surely a very plain and simple matter of fact, and yet Horne Tooke himself that Hermes of critical sagacity has misunderstood the term mode and says, "The Infinitive appears plainly to be what the Stoics called it, the very Verb itself, pure and uncompounded with the various accidents of MOOD, of *number*, of *gender*, of *person*, &c. &c." and Bishop Wilkins proposes to alter the name. "That which is called the *Infinitive* MODE should according to the true analogy of speech, be styled a *Participle Substantive*. There hath been formerly much dispute among some learned men, *whither* the notion called the *Infinitive* MODE ought to be reduced according to the Philosophy of speech. Some would have it to be the *prime* and *principal* Verb, as

It must be connected with a SUBJECT (اَلْمُبْتَدَأُ) preceding it in the order of construction to which it forms the PREDICATE, as in the examples already given, or with a QUALIFIED NOUN (مَوْصُوف) to which it will be the ATTRIBUTIVE, (صِفَة).

EXAMPLE.

مَرَرْتُ بِرَجُلٍ ضَارِبٍ اِبْنُهُ جَارِيَتَهُ } I went by a man whose son was beating his female slave.

Or with the Article اَلْ as its ANTECEDENT or مَوْصُول to which it forms the RELATIVE (صِلَة.)

EXAMPLE.

اَلضَّارِبُ عَمْرًا فِي الدَّارِ He who beats Amr is in the house.

Annotation.

in which these are altogether promiscuous, as, *to read.* "QUALITAS, *Verborum aut finita est, aut infinita: finita est, quæ notat certam personam, certum numerum, certum tempus, ut,* lego, scribo. *Infinita est in qua hæc universa confusa, ut,* legere." Vid. p. Consent. De Duabus Orationis part. Nomine et Verbo.

And hence the Verb in this *form* or MODE was called *Impersonal, Infinite,* and by the Greeks ἀπαρέμφατον or *Indefinite.** "Adeo, ' says Macrobius,' autem hic MODUS *absolutum nomen* rerum est, ut in significationibus rerum, quas Aristoteles numero decem κατηγορίας vocat, quatuor per ἀπαρέμφατον properantur, κεῖσθαι, ἔχειν, ποιεῖν, πάσχειν. Græco vocabulo propterea dicitur ἀπαρέμφατον, quod *nullum mentis indicat affectum.*" Vid. Macrob. De Differ. Græc. Lat. Verbi. p. 325.

This then is the result of our Analysis. An Arabic مَصْدَر stripped of the learned language of definition in which it has been cloathed by Eastern Grammarians, turns out to be literally and strictly

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* *Apollonius Dyscolus, Lib.* 3.

THIRD ANALOGOUS GOVERNOR.

اسم الفاعل

The *third* is an ACTIVE PARTICIPLE, (اسم الفاعل) which possesses like the Infinitive the same regimen as its verb, that is, if derived from a neuter Verb it governs an agent in the Nominative as زيد قائم ابوه "The Father of Zued is standing;" and if from a transitive verb it governs both a Nominative and an Accusative.

EXAMPLE.

زيد ضارب غلامه عمرا Zued's servant is beating Amr.

Its government is guided by certain conditions.

The sentence in which the Active Participle is employed must include either *present* or *future* time, with one of which it must necessarily be accompanied in order to complete its affinity to the Aorist tense of a Verb; for as it already resembles the Aorist in the number of its letters and vowel points, it acquires by this addition of present or future time a similitude in signification also.

Annotation.

"The INFINITIVE says Dr. Beattie, if you please may be called a form, but a MOOD *it certainly is not!*" Now what is a MODE but a *form* or *manner of being* abstractedly considered, a term synonymous with QUALITY OR ACCIDENT, the ποιότης of the ancient Philosophers as opposed to οὐσία or SUBSTANCE, of which the NOUN and INFINITIVE were used as the verbal REPRESENTATIVES? The whole source of the error proceeded from not attending to this original distinction, and by taking the word MODE in its *relative* instead of its *absolute* signification, and to this perhaps we may trace the partial and consequently erroneous definition of it by GAZA in his Grammar L. IV; which Harris has unwittingly commended—βούλημα, εἴτ' οὖν πάθημα ψυχῆς, διὰ φωνῆς σημαινόμενον.—*A volition or affection of the Soul, signified through some voice, or sound articulate.* See Hermes, p. 140.

The QUALITY of Verbs says the Roman Grammarian CONSENTIUS is either *finite*, or *infinite*. FINITE as denoting a certain *person*, a certain *number*, or a certain *time*, as *I read, I write*. INFINITE,

Note. The above rules of construction are only applicable to the INFINITIVE of a transitive Verb: when it happens to be neuter, it is constructed only in one way, namely in the relation of the aorist case with an AGENT.

اَعْجَبَنِي قُعُودُ زَيْدٍ It surprised me, the sitting of Zued.

The AGENT of the INFINITIVE can never be concealed, nor can the Infinitive itself be preceded in composition by its مَعْمُول or governed word.

Annotation.

This is absolutely capable of demonstration, for if we compare the *nine* subdivisions of ATTRIBUTE, with the common derivative forms or modifications of an Arabic MUSDUR; which are produced by the mere change of vowel points, or by the addition or elision of certain letters to and from the MODE in its radical form, we shall find them agree in almost every particular. For example, QUALITY *abstractedly* considered will be represented by the مَصْدَر; (and *concretely* by the الصِّفَةُ الْمُشَبَّهَةُ) QUANTITY and RELATION by the اسم المبالغة and اسم التفضيل ACTION by the اسم فاعل PASSION by اسم مفعول WHEN by the فعل WHERE by the اسم ظرف POSITION by the حال and HABIT by certain properties of the conjugations which CLOTHE the object with the sense of the radical. I do not pretend however to assert that this comparison is precisely accurate, indeed I have no doubt it might easily be improved, * my object is merely to shew that an Arabic infinitive is *capable* of expressing by its derivative forms the entire series of predicaments or specific relations into which the ATTRIBUTE or MODE has been divided by Philosophers, and this I think I have effected. Aristotle has enumerated but four divisions of the Attribute namely, *Action, Passion, Habit* and *Position,* which he also comprises in the ἀπαρέμφατον or INFINITIVE.

Here then we discover the true origin and sense of the INFINITIVE MOOD or MODE, a term familiar to every Schoolboy, yet strangely misunderstood by the most learned Grammarians. Sanctius, Scioppius, Perizonius and the *Messieurs* De Port Royal deny the propriety of the expression altogether, and Scaliger says the Infinitive is not a MOOD in act but in power, to which Vossius agrees.† "Assentior autem Jul. Scaligero, qui *actu* MODUM esse negat, contrà quàm vulgus non modò semidoctum putat, &c."

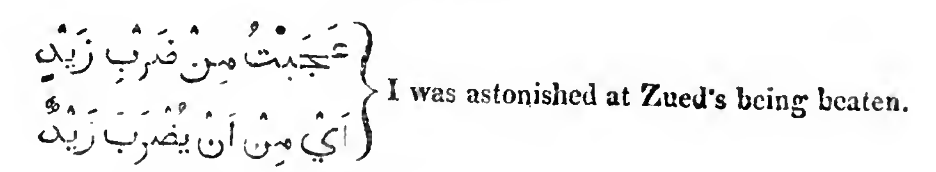
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* I have omitted the اسم الآلة or *Noun of Instrument.*

† Vid. Voss. De Art. Grammat. Lib. V. p. 286.

3. It is connected as the مُضَافٌ in the relation of the aorist case with an OBJECT, the AGENT not being expressed, having then a passive signification, and being used as the AGENT's proxy.

EXAMPLE.



I was astonished at Zued's being beaten.

4. It is connected as the مُضَافٌ in the relation of the aorist case with an OBJECT, the AGENT being also expressed in the Nominative.

EXAMPLE.

عَجِبْتُ مِنْ ضَرْبِ اللِّصِّ الجَلَّادُ I was surprised at the beating of the thief by the headsman.

5. It is connected as the مُضَافٌ in the relation of the aorist case with an OBJECT, the AGENT being understood.

EXAMPLE.

لَا يَسْأَمُ الإِنْسَانُ مِنْ دُعَاءِ الخَيْرِ "Man is not wearied with soliciting good."

Annotation.

perstat: harum notam NOMEN *dixere.* Fluentes *dicimus, quarum natura est, esse tamdiu quamdiu fiunt. Harum nota* VERBUM *est?* Sanct. Minerv. Lib. II, p. 14.

And hence I draw the following conclusions, that all MODES in their absolute and Indefinite capacities are GENERAL TERMS or arbitrary NAMES, affixed to certain combinations of simple ideas which have their existence only in the mind. That every MODE denotes an ATTRIBUTE, and that every ATTRIBUTE is capable of sundry modifications as to means, object, end, instrument, time, place, and other circumstances, including in fact the nine sub-divisions or Post-Predicaments into which this comprehensive GENUS has been distributed.

The INFINITIVE is constructed in five different ways.

1. It is connected as the مُضَاف or Governing word in the relation of the aorist case with an AGENT, the OBJECT being at the same time expressed, as in the last example.

2. It is connected as the مُضَاف in the relation of the aorist case with an AGENT, the OBJECT not being expressed.

EXAMPLE.

عَجِبْتُ مِنْ ضَرْبِ زَيْدٍ I was astonished at the beating of Zued.

Annotation.

object, *end*, *instrument*, *time* and *place*, وَلَابُدَّ لَهُ فِي الْوُجُودِ مِنْ مَحَلٍّ يَقُومُ بِهِ وَزَمَانٍ وَمَكَانٍ وَلِبَعْضِهِ وَمِنْ مَا يَقَعُ عَلَيْهِ وَهُوَ الْمُتَعَدِّي وَمِنَ الْآلَةِ, but these distinctions he observes are not inherent but superinduced on the Infinitive in its genuine state, which is formed to denote a MODE without reference to any particular person or thing, or as he expresses it, الْمَصْدَرُ الَّذِي هُوَ مَوْضُوعٌ لِسَاذَجِ الْحَدَثِ "The Infinitive is formed to denote (a pure essence) a MODE or manner of being abstractedly."

The result of this comparison may perhaps convince us that the Arabians have borrowed their general notions of Science from the Greeks, and that their NOUNS and INFINITIVES, or their NAMES of MODES, comprise the two great philosophical divisions of SUBJECT and ACCIDENT, from which the celebrated CATEGORIES of Aristotle have been formed. This is indeed a fact that will hardly be disputed. Every system of Arabic logic sets out with this twofold arrangement, and although their modern Grammarians have not adverted to this circumstance in their enquiries into the true nature and definition of the parts of speech, I think it is evident that this must have been the original cause of the present grammatical classification. "The multitude of *ideas* ' says Harris,' treasured up in the human mind and which, bearing reference to *things*, are expressed by *words*, may be arranged and circumscribed under the following characters. They all denote either SUBSTANCE or ATTRIBUTE."

This Division of WORDS and THINGS into two general Classes is taken from the SOPHISTA of Plato, and is thus given by SANCTIUS in his MINERVA. "*Quicquid enuntiatur, aut est* permanens, *ut* Arbor, Durum; *aut* fluens, *ut* Currit, Dormit. Res permanentes *sive constantes vocamus, quarum natura diu*

The INFINITIVE (مَصْدَر) has the same government as its own verb; if therefore the verb be neuter it governs the Agent in the Nominative.

EXAMPLE.

أَعْجَبَنِي قِيَامُ زَيْدٍ The standing of Zued astonished me.

And if transitive it governs both a Nominative and an Accusative.

EXAMPLE.

أَعْجَبَنِي ضَرْبُ زَيْدٍ عَمْرًا The beating of Amr by Zued astonished me: *lit.* Zued's beating Amr, &c.

In both these examples the word ZUED is *grammatically* in the Aorist Case, from its relation to the Infinitive, but *virtually* in the Nominative, as its Agent.

Annotation.

ness, Blackness or *Whiteness, Motion* or *Rest*, are the accidents of a Bowl; for these may be all changed, and yet the body remain a Bowl still: *Learning, Justice, Folly, Sickness, Health,* are the accidents of a *Man: Motion, Squareness,* or any *particular Shape* or *Size*, are the accidents of *Body:* —So *Hope, Fear, Wishing, Assenting* and *Doubting*, are accidents of the *Mind*, though *Thinking* in general seems to be essential to it." These are all Arabic Infinitives.

"MODES belong either to *Body* or to *Spirit*, or to *both*. *Modes* of *Body* belong only to matter, or to corporeal Beings; *Modes of Spirit* belong only to minds; such as *Knowledge, Assent, Dissent, Doubting, Reasoning*, &c. Modes which belong to both have been sometimes called *mixed Modes* or *human Modes*, for these are only found in human nature, which is compounded both of body and spirit; such are *Sensation, Imagination, Passion*," &c. See Watts's Logic.

That the term حَدَث as defined by the Arabian Grammarian corresponds with a logical MODE as above detailed will hardly I think be disputed, and that this precise word is peculiarly applicable to the MUSDUR or Infinitive we have the Grammarian's own words as authority اِعْلَمْ اَنَّ بِمَعْنَى الْمَصْدَرِ عَرَض "Know that by the MUSDUR is meant MODE." This MODE he adds is necessarily dependant on some Subject for its existence as well as for other subordinate distinctions of

Now it is certain that the arguments of the Busrah Grammarians in support of the مَصْدَر as the Root, are absolute and of general application, while those of the Grammarians of Koofah for the فِعْل are confined to the rules of permutation alone, from which no general principle can be inferred. But if no other proof were necessary to establish the original of a word, then it would follow that يَعِدُ originally يَوْعِدُ, and أُكْرِمُ originally أُأَكْرِمُ, were the roots, and the different persons of these Verbs, such as نَعِدُ أَعِدُ تَعِدُ and تُكْرِمُ يُكْرِمُ نُكْرِمُ the branches, which no one will assert.

Annotation.

the *body;* knowledge, wit, folly, love, doubting, judging, are *modes* of the *mind;* for the one cannot subsist without *body,* and the other cannot subsist without *mind.*"*— "We mean by the word حَدَث 'says Ruzee,' a thing existing in or by some other thing, as *beating, going, extension* and *contraction,* &c." So far the terms are clearly identified.

Further. "Modes are either *esssential* or *accidental.* An *essential Mode* or *Attribute,* is that which belongs to the very Nature or Essence of the Subject wherein it is; and the Subject can never have the same Nature without it, such as *Roundness* in a Bowl, *Hardness* in a Stone, *Softness* in Water, *Vital Motion* in an Animal, *Solidity* in Matter, *Thinking* in a Spirit:" All these *Modes* are comprehended in the Definition اسم حَدَث and are all Arabic Infinitives and the Sources of Derivation."

Again. "An *Accidental Mode,* or an *Accident,*† is such a Mode, as is not necessary to the being of a thing, for the Subject may be without it, and yet remain of the same Nature that it was before; or it is that Mode, which may be separated or abolished from its Subject: So *Smoothness* or *Rough-*

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* Watts's Logic, p. 71.

† The word *Event* is merely applicable, agreeably to the authority of Lucretius to *accidental* modes, or to those *accidents* which may be absent or present without destroying the subject,

> Servitium contra, libertas, divitiæque,
> Paupertas, bellum, concordia, cætera, quorum,
> Adventu manet incolumis natura, abituque,
> Hæc soliti sumus, ut par est, EVENTA vocare.

former when it happens to be a Verb of the INFIRM Class (مُعْتَلّ) and if of the SOUND OR HEALTHY (صَحِيح) it continues SOUND also: example, قَامَ قِيَامًا:* the MUSDUR here قِيَام being originally قِوَام the WAO is charged into YA, because the same letter had before been permuted in the Verb قَامَ originally قَوَمَ: And in the phrase قَاوَمَ قِوَامًا the Infinitive قِوَام suffers no permutation, because the Verb قَاوَمَ being of the SOUND Class, is not subject to any rule of permutation.

Annotation.

The word حَدَث in Arabic is precisely equivalent to the Hebrew חדש and means literally, *to become new*, and transitively as an augmented triliteral *to make new* or produce, أَحْدَثَهُ ٱللّٰهُ تَعَالَى فَتَحَدَّثَ 'GOD *made new* or created it and it *was created*,' in which sense its prototype is frequently found in the Bible נחדש שם המלוכה 1. Sam. XI, 14. "Let us *renew* the kingdom there," or rather as I should think *make a new* kingdom, establish royalty there. This is the original sense of the word حَدَث which as applicable to an Arabic infinitive is explained as follows by the Grammarian Ruzee:

نَعْنِي بِالْحَدَثِ مَعْنًى قَائِمًا بِغَيْرِهِ سَوَاءٌ صَدَرَ مِنْهُ
كَالضَّرْبِ وَالْمَشْيِ أَوْ لَمْ يَصْدُرْ كَالطُّولِ وَالْقِصَرِ

"We mean by the word حَدَث a thing existing in or by some other thing, whether extrinsical as *beating* and *going*; or intrinsical as *extension* and *contruction*." If the reader will take the trouble to compare this with the definition of a MODE as given above by Locke, and of its various divisions as recorded by Watts in his Logic, he will find I think the term حَدَث and *mode* in every respect reciprocal.

Let us compare them in a few places. "The *very being of a* MODE depends on some substance for its *subject*, in which it is, or to which it belongs; so motion, shape, quantity, weight, are *modes* of

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* The party opposed each other standing.

The Grammarians of Busrah call the مَصْدَر the ROOT or RADIX, from its absolute signification in itself, without reference to a Verb; and the فِعْل the BRANCH or STEM, because it is not independant in itself, but has reference to some Noun. On the other hand the Grammarians of Koofuh call the فِعْل the root, and the مَصْدَر the branch or derivative, because the rules of permutation to which the latter may be subjected, depend entirely on the permutations of the

Annotation.

I shall endeavour to make appear, is a much more comprehensive term than *event:* It embraces all attributes when considered separately from the beings to which they are attributable; all essential and inward properties as well as outward respects and relations, and reaches to actions themselves as well as *manners* of actions.* On the contrary the word *event* means little more strictly speaking, than the *end, conclusion* or *termination* of an affair, and this also is the precise Definition of it as given by Cicero; " Eventus est alicujus *exitus* negotii."† May it not therefore be concluded that the word *event*, even in its most comprehensive acceptation, signifies rather the *effect* of action, than action itself, and that consequently it cannot be considered as a legitimate representative of حَدَث in the definition of an Arabic Infinitive?

This however is a question of too much importance to be hastily decided upon. It involves a very minute inquiry into the true nature and definition of the parts of speech, and if fully and satisfactorily conducted, into the general principles of universal Grammar. An analysis of this nature will not indeed be expected in the limited space allotted to a note, but a short view of the subject may be interesting, and this I purpose to submit.

My own opinion is that the most unexceptionable name for an Arabic Infinitive is a MODE or *manner of being;* I mean a mode in its philosophical acceptation as explained by Locke, and since adopted I believe by every writer on ontology. " MODES I call such complex ideas, which, however compounded contain not in them the supposition of subsisting by themselves, but are considered as dependences on, or affections of Substancies; such as are ideas signified by the words triangle, gratitude, murder, &c." But in order to justify the application of this term to an Arabic Infinitive, it may be necessary to enter into some detail.

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* See Watt's Def. of Mode.

† *De Inv.* 51, C.

OF THE GOVERNMENT TERMED قِيَاسِيٌّ *OR ANALOGOUS.*

The Class termed قِيَاسِيٌّ or ANALOGOUS contains *seven* GOVERNING POWERS.

FIRST ANALOGOUS GOVERNOR.

اَلْفِعْلُ الْمُطْلَقُ

Of the ANALOGOUS GOVERNORS the *first* is a VERB UNIVERSALLY, whether neuter or transitive, and in any tense past or aorist; for *every* Verb governs an AGENT in the Nominative, as قَامَ زَيْدٌ 'Zued stood.' ضَرَبَ زَيْدٌ 'Zued struck;' but if the Verb be transitive it governs an object in the accusative also, as ضَرَبَ زَيْدٌ عَمْرًا 'Zued struck Amr.'

The Agent can never precede the Verb in the order of construction but the Object may, as زَيْدًا ضَرَبْتُ; nor can the Agent be omitted in composition, which is not the case with the Object which may be optionally omitted.

SECOND ANALOGOUS GOVERNOR.

اَلْمَصْدَرُ

The *second* is the INFINITIVE (اَلْمَصْدَرُ) which is defined to be the NAME of a MODE, (اِسْمُ حَدَثٍ) and is termed اَلْمَصْدَرُ or the SOURCE, being the source from which the Verb is conceived to flow.

Annotation.

The true Grammatical sense of the term حَدَث as employed in the Definition of an Arabic Infinitive, is not easily conveyed by any one word in the English Language. Mr. Lumsden who well knew its true nature and force has rendered it *event*, and to his opinions on every important question of Arabic Science and general Grammar, the profoundest respect is justly due; but the word حَدَث as

pooh! said the Merchant, I look upon this as a mere trifle. He accordingly purchased the boy and took him into his service, and finding him expert and skilful in duty, placed him at the head of all his servants. But it happened sometime after, that the Merchant accompanied by some of his friends went out to his garden, and sent the boy home about sunset to bring him his ass, but the boy as soon as he approached his master's house rent his clothes, and threw dust upon his head, and exclaimed, O alas, alas, my master! the lord of my bounty!—the Merchant's wife concluded from his appearance that some misfortune had happened to him, and said, alas, boy, what is the meaning of this outcry? Ah! replied he, the roof of the house has fallen in upon my master and crushed him to pieces with all the other Merchants. The wives of the Merchants who happened to be invited there by the lady of the house, as soon as they heard the report of the slave beat their faces in despair, and began to run towards the garden, but the boy got before them and entered it tearing his clothes like a frantic person and throwing dust on his head, in the same manner as he had done before the women. The Merchants surprised at his appearance asked the cause of his distress. Ah! I believe he replied, a spark of fire escaped from the hands of one of the maid-servants and has set fire to your house, and I do not think there is a single child that has not been burned to death, nay not one even of the maid-servants nor one of your wives. The Merchants hearing this ran out all distracted, one weeping for his sister and wife, the other for the daughter of his relation, but when they got about half way home, both parties met on the road and every one saw his friend safe, and discovered that the whole was a trick played upon them by the lying valet. What has tempted you said his master to this act? Do you not know replied the boy that I was bound to tell you every year a great lie and a little one? Well said the Merchant and under what class must I place the present? Is this the large lie or the little one? O this is the little lie, replied the boy, the large one you shall have bye and bye! This little lie said the Merchant will answer my purpose.—I now give you your liberty, so set out, and find some other person of more consequence to practice your large lie upon.

فاشتعلت في البيت النار وما اظن انها قد تركت احدا من الصبيان

الاولاد من الجوار والنسوان فقاموا كلهم يركضون وهم يبكون هذا على

اخته وحليلته وذاك على بنات قبيلته فلما انتصف الطريق وتلاقت

الغلمان واجتمع كل واحد بصاحبه علم ان ذالك كان من كذبه فقال له

مولاه ما الذي حملك على ذلك قال الم تعلم ان لي عليك في كل عام

كذبة وكذيبة فقال مولاه وما تخال ان تكون هذه المصيبة اهي الكذبة

ام الكذيبة قال انها هي الكذيبة وان الكذبة لغريبة فقال له قد كفتني

حادثة الكذيبة وانت حر بلا ريبة فانطلق واطلب للكذبة من هو اعلى

مني مرتبة *

STORY.

A Merchant was going through a slave-market one day and happened to see a Broker holding a boy by the ear for sale, and calling out, who will purchase a youth accomplished, sensible, learned, and faithful, for one hundred Dirhums? Why my good Sir said the Merchant, I suspect you must be crazy, for if your boy possess the qualities you mention, he is worth a thousand Dirhums. O said the Broker you see him shining and take him for silver, but if you were acquainted with his failing you would probably find him copper. Pray what is his failing said the Merchant, and what do you think the cause of it? He tells every year said the Merchant a great lie and a little lie, and each of these I consider as a very serious evil. Pooh

بِعَيْبِهِ وَبِهَا تَظُنُّ اَنَّهُ سَبَبُ ثَلْبِهِ قَالَ اِنَّهُ يَكْذِبُ كُلَّ سَنَةٍ كَذْبَةً وَكُذَيْبَةً

وَاَنَا اَخَالُ كُلَّ وَاحِدَةٍ مِنْهُمَا مُصِيْبَةً عَجِيْبَةً فَقَالَ التَّاجِرُ هٰذَا لَا يُطْعِنُ

فِيْهِ وَاشْتَرَاهُ وَقَرَّبَهُ وَاَدْنَاهُ وَلَمَّا رَأَى حُسْنَ خِدْمَتِهِ قَدَّمَهُ عَلَى جَمِيْعِ

خَدَمِهِ فَخَرَجَ التَّاجِرُ ذَاتَ يَوْمٍ مَعَ بَعْضِ اَخْدَانِهِ اِلَى بُسْتَانِهِ وَلَمَّا

قَارَبَتِ الشَّمْسُ الْغُرُوْبَ اَرْسَلَ ذَاكَ الْعَبْدَ اِلَى دَارِهِ لِيَأْتِيَهُ بِحِمَارِهِ

وَلَمَّا دَنَى مِنَ الدَّارِ مَزَّقَ لِبَاسَهُ وَاَثْرَى التُّرَابَ عَلَى رَاسِهِ وَاَخَذَ يَقُوْلُ

وَاسَيِّدَاهُ وَاَرَبَّ نِعْمَتَاهُ فَلَمَّا رَأَتْهُ اِمْرَأَةُ مَوْلَاهُ زَعَمَتْ اَنَّهُ قَدْ حَلَّ بِهِ

مَا يَخْشَاهُ فَقَالَتْ وَيْحَكَ يَا غُلَامُ مَا هٰذَا الْكَلَامُ قَالَ سَقَطَ عَلَى سَيِّدِيْ

سَقْفُ الدَّارِ فَاَهْلَكَهُ وَجَمِيْعَ التُّجَّارِ فَلَمَّا سَمِعَتْ نِسْوَةُ التُّجَّارِ اللَّوَاتِيْ

كَانَتْ قَدْ دَعَتْهُنَّ مَا رَوَاهُ اَخَذْنَ يَلْطُمْنَ وَيَتَرَاكَضْنَ كُلُّهُنَّ اِلَى

نَاحِيَةِ الْبُسْتَانِ فَسَبَقَهُنَّ وَدَخَلَ الْبُسْتَانَ عَلَى هَيْئَتِهِ الَّتِيْ اَوْحَشَ بِهَا

النِّسْوَانَ فَلَمَّا رَآهُ التُّجَّارُ قَالُوْا لَهُ مَا الَّذِيْ بَدَى لَكَ وَغَيَّرَ اَحْوَالَكَ

قَالَ اِنِّيْ اَظُنُّ اَنَّهُ قَدْ تَطَافَرَ بَعْضُ الشَّرَارِ مِنْ يَدِ اِحْدَى الْجَوَارِ

The following Verbs namely أَنْبَأَ ;نَبَّأَ ;أَخْبَرَ ;خَبَّرَ and حَدَّثَ are also transitive to three Objects.

Note, that it is not allowable to reject in composition the 1st Object or Accusative, nor either of the last two *separately*, but they may both be rejected together as already described.

Annotation.

The أَفْعَالُ القُلُوبِ are distinguished from other Verbs by the following peculiarity, namely that the Agent and Object with which they are connected, may be expressed by the conjunctive personal pronouns, and both be the same Individual, as عَلِمْتُنِي *I knew myself*, عَلِمْتَكَ *Thou didst know thyself;* which form of construction cannot be applied to any other Class of Verbs such as ضَرَبْتُنِي for example, but if we wish to express the *reflective* sense, a distinct Noun must be introduced for the Object, as ضَرَبْتُ نَفْسِي *I struck myself*. In this particular respect the Greek seems to have an advantage over the Arabic, having a peculiar form of verbs in the middle voice to express this double relation independant of any adscititious Noun or Pronoun, as ἐτυψάμην *I struck myself*, &c.

The following Story will illustrate the use of the different verbs of this Class.

حِكَايَةٌ

مَرَّ بَعْضُ التُّجَّارِ عَلَى سُوقِ العَبِيدِ فَرَأَى نَخَّاسًا فِي يَدِهِ أُذُنُ غُلَامٍ يَبِيعُهُ وَيَقُولُ مَنْ يَشْتَرِ الغُلَامَ الأَدِيبَ اللَّبِيبَ الكَاتِبَ الأَمِينَ بِمِائَةِ دِرْهَمٍ فَقَالَ التَّاجِرُ إِنِّي أَظُنُّكَ يَا هٰذَا مَجْنُونًا فَإِنَّ غُلَامَكَ عَلَى مَا ذَكَرْتَ فِيهِ مِنَ الفَضْلِ يَسْتَوِي أَلْفَ دِرْهَمٍ فَقَالَ لَهُ النَّخَّاسُ إِنَّكَ رَأَيْتَهُ بَرًّا فَحَسِبْتَهُ نَقْدًا وَلَوْ عَلِمْتَ عَيْبَهُ لَوَجَدْتَهُ نُحَاسًا فَقَالَ التَّاجِرُ أَعْلِمْنِي

Another Object is therefore added to these Verbs by this *Humza* of increase, which possesses the property termed تَصْيِير (and is that by which the Agent or Nominative to a Verb puts the Object in possession of the sense of the radical.) The meaning therefore of the first example is جَعَلْتُ زَيْدًا عَلَى أَنْ يَعْلَمَ عَمْرًا ذَا فَضْلٍ and of the second جَعَلْتُ عَمْرًا عَلَى أَنْ يَرَى خَالِدًا عَالِمًا This property is restricted by prescription to the above two Verbs, contrary to the authority of AKHFUSH who bestows it upon the whole Class from their analogy to عَلِمْتُ as,

اَزْعَمْتُ اَوْجَدْتُ اَخَلْتُ اَحْسَبْتُ اَظْنَنْتُ

Annotation.

The Grammarian RUZEE, makes عَلِمَ synonymous with عَرَفَ in every respect, and says the phrases عَلِمْتُ اَنَّ زَيْدًا قَائِمٌ and عَرَفْتُ اَنَّ زَيْدًا قَائِمٌ are precisely equivalent, but he acknowledges that عَرَفَ does not govern two Objects in the Accusative like عَلِمَ. HUSHAM however thinks there is no difference between them either in sense or construction.

The government of these Verbs is *suspended* but not destroyed, *first*, by the introduction of the Particle termed لَامُ الْاِبْتِدَاءِ as ظَنَنْتُ لَزَيْدٌ قَائِمٌ I imagined Zued was standing; *secondly* by the Negative Particle لَا as رَاَيْتُ لَا قَائِمٌ زَيْدٌ I saw Zued not standing: *thirdly* by the *Lam of swearing*, as, عَلِمْتُ وَاللّٰهِ لَيَقُومَنَّ زَيْدٌ By God I knew that Zued was certainly standing; and *lastly* by the intervention of an Interrogative Particle, as,

حَسِبْتُ اَزَيْدٌ قَائِمٌ عِنْدَكَ اَمْ عَمْرٌو I doubted whether Zued was standing with you or Amr.

This suspension of government being caused by the immediate Agency of some word is termed by the Arabian grammarians تَعْلِيق but that the government of the Verbs is not altogether destroyed by the construction they alledge the following argument as a proof; namely that if another Sentence follow the one to which the Particle is prefixed, the government will be preserved, as

ظَنَنْتُ لَزَيْدٌ قَائِمٌ وَعَمْرًا مُنْطَلِقًا I thought that Zued was standing and Amr going.

Their government therefore or non-government is equally proper, though some Grammarians are of opinion that when they intervene between their Objects, their government had better be preserved, but when they follow them, it had better be cancelled.

If to the Verbs عَلِمْتُ and رَأَيْتُ a *Humza* be prefixed, they become transitive to three Objects or Accusatives.

EXAMPLES.

أَعْلَمْتُ زَيْداً عَمْراً فَاضِلاً I made Zued know that Amr was excellent.

أَرَيْتُ عَمْراً خَالِداً عَاقِلاً I shewed Amr that Khalid was wise.

Annotation.

Verbs of sense in Greek generally govern a genitive, but the Verb ὄπτομαι like رَأَى in Arabic, requires an Accusative which Mr. Jones has endeavoured to account for philosophically in his Greek Grammar. See p. 275.

The example produced by the Commentator to prove that the Verb رَأَى is sometimes used to express *ocular* in opposition to *mental* vision, appears to me very singularly inapplicable. The entire passage from the Qooran is as follows:

قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ

مَاذَا تَرَى قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ

'He (Abraham) said, O my dear son, verily I saw in a dream, that I should slay thee as a sacrifice, consider therefore what *thou thinkest* I should do. He replied, O my Father do what thou art ordered to do.' A word cannot surely be placed in a more unequivocal light than in the above Sentence: perhaps the Commentator intended to quote the preceding example, أَرَى فِي الْمَنَامِ which would have been less objectionable.

When these Verbs happen to intervene between their Objects, or when they follow them, their government may be optionally omitted.

EXAMPLES.

زَيْدٌ ظَنَنْتُ قَائِمٌ
زَيْدًا ظَنَنْتُ قَائِمًا
زَيْدٌ قَائِمٌ ظَنَنْتُ
زَيْدًا قَائِمًا ظَنَنْتُ
} I believed Zued was standing.

Annotation.

1.

"How can thy chin that burden bear?
Is it all gravity to shock?
Is it to make the people stare?
And be thyself a laughing stock?

2.

When I behold thy little feet,
After thy beard obsequious run,
I always fancy that I meet,
Some father followed by his son.

3.

A man like thee scarce e'er appear'd,
A beard like thine—Where shall we find it?
Surely thou cherishest thy beard,
In hopes to hide thyself behind it."

The Verb رَأَى is supposed to be used in the sense of *doubt* or uncertainty in the following example from the Qooran, as,

اِنَّهُمْ يَرَوْنَهُ بَعِيدًا They suppose (the day of judgment) is distant.

It is used in a sense termed by the Arabian Grammarians حُلُمِيَّة to denote *vision in a dream* and requires after it two Objects in the Accusative, as in the following Sentence from the Qooran:

اِنِّي اَرَانِي اَعْصِرُ خَمْرًا { It *seemed* unto me *in my dream*, that I pressed out wine (from grapes.)

The Verbs of this Class do not admit of the retrenchment of one of the two Objects in composition being but as one word, and the sense of both collectively forming as it were the مفعول به or Object of a transitive Verb, that is the radical sense of the *second* Object or its Infinitive, may be considered as connected with the *first* in the relation of the aorist case, as the sense of the sentence علمت زيدا فاضلا resolves itself into علمت فضل زيد 'I knew the excellence of Zued.' We cannot consequently reject one of them in composition, as the omission would be equal to that of rejecting a portion of a single word; which is not allowable.

Annotation.

حسبت التقى والجود خير تجارة } *I was sure* that virtue and liberality were the best species of trafic.

خلت اباك عطوفا *I was confident* that your father was benevolent.

ظنوا ان لا ملجا من الله الا اليه } *They well knew* that the only place of refuge was with GOD.

Or in the following Jeu d'esprit attributed to اسحق بن خلف

ON A VERY LITTLE MAN CALLED DAVID, WITH A VERY LARGE BEARD,

ما شبت داود فاستضحكت من عجب

كانه والد يمشي بمولود

ما طول داود الا طول لحيته

وظن داود فيها غير موجود

These lines are very ingeniously versified by Dr. Carlyle in his SPECIMENS of ARABIAN POETRY, for the learned Professor has not only preserved the sense but the very spirit of the Epigram, by lengthening out his version to an extent as disproportionate to the original as little David's beard.

And وَجَدتُّ in the sense of اَصَبْتُ as,

وَجَدتُّ الضَّالَّةَ اَيْ اَصَبْتُهَا I found or discovered the lost.

These three Verbs when used as above are transitive only to one Object or Accusative.

The Verb زَعَمْتُ is sometimes used to denote *doubt* and sometimes *certainty,* as,

1. زَعَمْتُ اللّٰهَ غَفُوْرًا رَحِيْمًا I believed that God was merciful and forgiving.

2. زَعَمْتُ الشَّيْطَانَ شَكُوْرًا I doubted whether the devil was a thanksgiver!

Annotation.

4. اِتَّخَذَ as,-اِتَّخَذَ اللّٰهُ اِبْرَاهِيْمَ خَلِيْلًا The Lord made Abraham a friend.

5. تَخِذَ as,-لَوْشِئْتَ لَتَخِذْتَ عَلَيْهِ اَجْرًا If you wished you would certainly have received a reward for it.*

6. تَرَكَ as,——تَرَكْتُهُ صَدِيْقًا لِنَفْسِيْ I made him my bosom friend.

7. رَدَّ as,-——

رَدَّ شُعُوْرَهُنَّ السُّوْدَ بِيْضًا ✿

وَرَدَّ وُجُوْهَهُنَّ الْبِيْضَ سُوْدًا ✿

Time has changed their black locks into white,
And has turned their fair faces black.

The above seven Verbs are termed اَفْعَالُ التَّحْوِيْلِ or Verbs of *conversion.*

Of the Verbs of *doubt* and *certainty* as recorded in the Text.

The Verbs حَسِبْتُ خِلْتُ and ظَنَنْتُ though generally used to denote doubt or uncertainty of mind, are supposed by the Author of the Commentary upon the Alfeea to be used in the Sense of certainty also: Examples.

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* Qooran, C. 18.

The Verb رَأَيْتُ is sometimes used to denote perception with the eye, as in the following sentence from the Qooran.

فانظر ماذا ترى { Consider therefore what thou *see'st*, or rather thinkest (I should do.)

عَلِمْتُ is sometimes used synonymously with عَرَفْتُ as,

عَلِمْتُ زَيْدًا اَيْ عَرَفْتُهُ I knew or recognized Zued.

Annotation.

5. حَجَا *He conjectured, &c.* as,

حَجَوْتُ زَيْدًا اَخَاكَ I thought Zued was your brother.

6. جَعَلَ Synonymous, with ظَنَّ.

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمٰنِ اِنَاثًا { They thought that the Angels who are the attendants of God were his daughters.

7. And some occur in this form as *Neuter* Verbs, as,

فَكَّرَ زَيْدٌ Zued thought.

8. Or merely transitive to *one* Object, as,

كَرِهْتُ زَيْدًا I abhorred or detested Zued.

There are many other Verbs besides the above which govern two Objects in the Accusative, but which for the sake of brevity I omit recording: the following however from their affinity to those under discussion may merit insertion:

1. صَيَّرَ as,——صَيَّرْتُ الطِّينَ خَزَفًا I converted the clay into a pot.

2. جَعَلَ as,—وَقَدِمْنَا اِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا { We will come unto the work, which they shall have done, and make it as dust scattered abroad.

3. وَهَبَ as,——وَهَبَنِي اللّٰهُ فِدَاكَ God made me your Victim.

The other three Verbs or those denoting certainty, are

وَجَدْتُ ; عَلِمْتُ ; رَأَيْتُ

EXAMBLES.

رَأَيْتُ عَمْرًا كَرِيمًا I perceived that Amr was generous.

عَلِمْتُ زَيْدًا أَمِينًا I knew that Zued was faithful.

وَجَدْتُ الْبَيْتَ رَهِينًا I found the house mortgaged.

Annotation.

That there are many Verbs of this Class besides those recorded in the Commentary, the following will demonstrate.

1. دَرَي *He knew*, as, دَرَيْتُ بَكْرًا صَاحِبَكَ I knew that Bukr was your companion.
2. تَعَلَّمْ *Know for certain*, as,

تَعَلَّمْ شِفَاءَ النَّفْسِ قَهْرَ عَدُوِّهَا { Know that the preservation of the soul, is by subduing the passions.

3. أَلْفَى *He found*, as,

إِنَّهُمْ أَلْفَوْا آبَاءَهُمْ ضَالِّينَ Verily they found their fathers who were lost.

Ruzee however remarks that the Verbs دَرَي when synonymous with عَلِمَ and تَعَلَّمْ the Imperative synonymous with إِعْلَمْ do not govern two Objects in the Accusative Case, but require after them a Sentence preceded by the Particle أَنَّ as,

دَرَيْتُ أَنَّكَ قَائِمًا I knew that you were standing.

تَعَلَّمْ أَنَّ بَعْدَ الْغَيِّ رُشْدًا Know assuredly that after error comes piety.

4. عَدَّ *He numbered or calculated*, as,

وَلَا تَعْدُدِ الْمَوْلَى شَرِيكَكَ فِي الْغِنَى
وَلَكِنَّمَا الْمَوْلَى شَرِيكُكَ فِي الْعُدْمِ { Do not reckon on God as your companion in affluence but in poverty and distress.

The Verb ظَنَنْتُ however if derived from ظِنَّة *suspicion* or *accusation* does not require a second Object or Acusative.

EXAMPLE.

ظَنَنْتُ زَيْدًا أَيْ إِتَّهَمْتُهُ I accused Zued or suspected him.

Annotation.

- *Primary; in judging* such discovery *agreeable to truth:* or *disagreeable.*
  - More *general.*
    - 3.
      - ASSENT, *consent, accord, agree, concur, allow, acknowledge, yield, suffrage, voice, vote, of the same mind, think good.*
      - DISSENT, *differ, disagree, of another mind, discord.*
  - More *special;* according to its arguments; as,
    - *Proceeding from Causes,*
      - *Extrinsical; testimony, sufficient,* or *insufficient.*
        - 4.
          - BELIEVING, *credit, credible, faith, trust.*
          - DISBELIEVING, *discredit, incredible, distrust.*
      - *Intrinsical* in the thing itself; that is *conlusive;* or *not so conlusive but* that it may be otherwise.
        - 5.
          - KNOWING, *cognition, conscious, wist, witting, aware, privy, intelligence, learn, inform, acquaint, cognizance, notice, inkling, prescience, omniscient.*
          - DOUBTING, *misdoubt, mistrust, distrust, suspence, hanging, staggering, hesitate, perplexious, dubious, ambiguous, at a stand, stick at, quandary, scruple, sceptic, uncertain, apocryphal, 'tis a question,*
    - *Productive* of these *Effects* in *higher,* or *lower* degrees.
      - 6.
        - CERTAINTY, *assurance, sure, evince, convince, demonstrate, evidence undoubted, out of doubt, without doubt, doubtless, infallible.*
        - OPINION *conceit, judgment, sentiment, mind, tenet, think, suppose, surmise, ween, overween, unanimous, likely, probable, prejudice, apprehend, fancy, repute, deem, verdict, sentence, shoot one's bolt.*
- *Secondary; judging* of truth found, as to the
  - *Consequence* of it, in respect of other things to be concluded from it, or to follow upon it; in *Thesi* or in *Hypothesi.*
    - 7.
      - REASONING, *discussing, arguing, ratiocination, logic..*
      - CONJECTURING, *guessing, surmise, divine, mind, gives, conceit, presumption, probable.*
  - *Importance;* or *frivolousnesss* of it.
    - 8.
      - ESTEEMING, *accounting, prizing, valuing, rating, regard, respect, repute, count of, care for, think well of, set by, stand upon, credit, prefer.*
      - CONTEMNING, *despising, slighting, undervaluing, disregarding, set at nought, scorn, disdain, abjectness, despicable, vilifie, disesteem, neglect, set light by, make nothing of, I pass not for it, nickname, pish.*"

The Section is continued with an enumeration of the ACTIONS of the understanding and judgment PRACTICAL, and the Actions of the WILL, with these also of the sensitive part or the *Fancy,* which are properly styled PASSIONS, but the whole would require too much space and the above extract may be deemed sufficient to illustrate the nature and division of words significant of the distinct operations of the mind, or of *spiritual* or *intellectual* Ideas.

Three of them denote doubt,

Three certainty,

And *One* sometimes doubt and sometimes certainty.

The three first or those denoting doubt, are,

خِلْتُ ؛ ظَنَنْتُ ؛ حَسِبْتُ

EXAMPLE.

حَسِبْتُ زَيْداً قَائِماً I conceived Zued was standing.

ظَنَنْتُ عَمْراً فَاضِلاً I imagined Amr was eminent.

خِلْتُ بَكْراً قَاعِداً I supposed Bukr was sitting.

Annotation.

annihilation, blessing, cursing, preservation, revelation, inspiration, redemption, &c. &c. and *secondly,*

" Actions of the understanding and judgment Speculative, *Contemplation, Theory,* are such as do *concern* the various *exercise of our understandings about* the *truth* and *falshood* of things, with respect either to

- *Understanding;* being either
  - *Preparative;* in the *first objectization* of a thing, or the *reflexive thought* about it, together with what else one knows of that kind.
    1. Thinking, *cogitation, bethink, deem, imagine, esteem, conceit, notion, thoughtful, pensive, mind it, suggest, put in one's head.*
       Meditating, *study, considering, cast about in ones mind, muse, contemplate, elucubration, think, forethink, premeditate, ponder, extempore.*
  - *Operative;* in the comparing of things *to find out* what is *truth;* or the *thought resulting* from such comparison.
    2. Inquisition, *examination, search, scrutiny, exploration, investigate, disquisition, seek, discuss, hunt, canvass, cast, water, quest, inquest.*
       Discovery; *detect, find, perceive, sift out, pick out, invention, excogitate, author, inventor, tell, inkling: 'tis out.*
- *Judgment;*

CLASS THIRTEENTH.

The *thirteenth* CLASS contains *seven* Verbs termed, أَفْعَالُ الْقُلُوبِ or VERBS of the MIND, and are so called because they have their source in the mind and come not under the cognizance of the senses. They are also called Verbs of DOUBT and CERTAINTY, some of them denoting doubt and some certainty, and precede a Sentence consisting of a subject and predicate to both of which they give نَصْب or govern them in the Objective Case as double Objects.

Annotation.

It must be obvious that under the head of أَفْعَالُ الْقُلُوبِ (which signify literally ACTIONS of the SOUL with reference to the understanding, and grammatically VERBS denoting the operations of the mind or intellect) may be included a variety of other kindred Verbs besides those recorded in the Commentary; for ACTION which is here meant *spiritual action*, being a GENUS, necessarily embraces all the various operations of the mind, and as these operations of the mind or modes of thinking, are but different kinds or species of the same genus, the verbs expressive of these actions must partake of one common character as to sense, and might therefore be expected to fall under one common rule of government. This has not escaped the notice of the Arabian Grammarians who, in some of their larger works, have discussed the subject with great ingenuity and have enumerated a variety of Verbs possessing a similar government to those recorded in the text; but as their arguments are very diffuse and scattered through many parts of their works, I shall save myself the trouble of collecting and translating them, and endeavour to supply the defect by presenting the reader with a short extract from the celebrated Essay of Bishop Wilkins towards a real character, and Philosophical Language, which containing a very precise view of the different ACTIONS of the UNDERSTANDING (أَفْعَالُ الْقُلُوبِ) may not be deemed inapplicable to the Class of Verbs now under discussion.

ACTION as a Predicament he divides into four kinds.

I. SPIRITUAL. II. CORPOREAL. III. MOTION. IV. OPERATION.

The genus of SPIRITUAL ACTIONS he divides into two Classes, those that belong to GOD by which are meant only his *transient* actions which are terminated in the creatures, such as *creation*,

مُعَرِّفُ السَّمَكِ أَنْتَ يَا رَجُلُ إِذْ كُنْتَ تَذُمُّهُ أَمْسِ فَكَيْفَ تَمْدَحُهُ الْيَوْمَ
فَقَالَ لَهَا نَعَمْ مُحَدِّدُ السَّمَكِ أَنَا لِأَنِّي صَيَّرْتُهُ نَوْعَيْنِ نَوْعٌ يُقْتَنَى بِالدِّينَارِ
وَهُوَ النَّوْعُ الْقَبِيحُ وَنَوْعٌ يَهْدِيهِ إِلَى الْجَارِ الْجَارُ وَهُوَ النَّوْعُ الْمَلِيحُ فَخَجِلَتْ
زَوْجَتُهُ مِنْ خِطَابِهِ وَتَعَجَّبَتْ مِنْ سُرْعَةِ جَوَابِهِ ٭

STORY.

The wife of a niggardly attorney happened to be seized with a longing after fish, and expressed her desire one day to her husband. O what execrable food said the attorney is fish, and how vile a thing is fish for food! for its F is *fatality;* its I *insipidity;* its S *sickness,* and its H *horror!* The good woman however was determined to satisfy her longing, and accordingly having pawned her earring unknown to him, purchased some fish, but in the very act of enjoying it, who pops in upon her but old Pinchpenny, who seeing her eating cried out— what is that you are eating my dear! Nothing but a little fish replied the wife, which a neighbour woman has sent me! Oh ho! cried Muckworm, then allow me to join your mess immediately, for most excellent food is fish, and fish is truly excellent for food, for its F is *fatness;* its I *impletion;* its S *salubrity* and its H *hilarity.** What a vile describer of fish you are said his wife, for yesterday you abused it and now again you are praising it. Nay my dear said the attorney I am an admirable definer of fish, for I divide it into two classes. One that is purchased with money, and this I hold to be the bad class: the other that is got gratuitously and this I consider the good class. His wife laughed at his answer and was surprised at the readiness of his reply.

* Or agreeably to the original word سمك its first letter is *poison,* its second *sickness,* and its third *affliction;* and again, its 1st is *fatness,* its 2d *enjoyment* and its 3d *competency.*

The مَخْصُوص or Noun PARTICULARIZED by PRAISE, may be either preceded or followed by a Noun agreeing with it in gender and number, and in the Objective Case as the تَمْيِيز or حَال.

EXAMPLES.

حَبَّذَا رَجُلًا زَيْدٌ What an excellent man is Zued!

حَبَّذَا زَيْدٌ رَاكِبًا What an excellent horseman is Zued!

Annotation.

The Verbs of this Class are included in the following little Story.

حكاية

تَوَحَّمَتْ زَوْجَةُ فَقِيهٍ بَخِيلٍ عَلَى السَّمَكِ وَاَخْبَرَتْ بِذَالِكَ زَوْجَهَا

فَقَالَ لَهَا بِئْسَ الْغِذَاءُ السَّمَكُ وَسَاءَ السَّمَكُ مِنْ غِذَاءٍ فَاِنَّ سِمْنَهُ سُمٌّ

وَشَحْمَهُ مَرَضٌ وَكَافَهُ كُرْبَةٌ فَرَهِقَتْ شَنْقَهَا وَهُوَ لَا يَشْعُرُ وَاسْتَبْعَثَتْ لَهَا بِشَيْءٍ

مِنْهُ وَبَيْنَمَا هِيَ جَالِسَةٌ عَلَى الْمَائِدَةِ اِذَا بِهِ قَدْ اَقْبَلَ فَلَمَّا رَاٰهَا تَاْكُلُ

قَالَ لَهَا مَا تَاْكُلِينَ يَا حَبِيبَتِي فَقَالَتْ سَمَكًا اَرْسَلَتْهُ لِي جَارَتِي فُلَانَةُ

فَقَالَ لَهَا هَلُمِّي بِشَيْءٍ مِنْهُ اِلَيَّ فَاِنَّ نِعْمَ الْغِذَاءُ السَّمَكُ وَحَبَّذَا السَّمَكُ

مِنْ غِذَاءٍ لِاَنَّ سِمْنَهُ سِمَنٌ وَشَحْمَهُ شَحْمَةٌ وَكَافَهُ كِفَايَةٌ فَقَالَتْ لَهُ بِئْسَ

The Verb حَبَّ is never separated in practice from ذَا and is therefore written حَبَّذَا. It is Synonymous with نِعْمَ and its Agent is ذَا followed by its مَخْصُوص بِالْمَدْح or Noun PARTICULARIZED by PRAISE.

The CONSTRUCTION (إِعْرَاب) of the مَخْصُوص of this Verb is the same as that of نِعْمَ in both of the cases already detailed, but its Agent and Noun PARTICULARIZED by PRAISE, do not necessarily agree in gender and number.

EXAMPLES.

حَبَّذَا زَيْدٌ	Sing. mas.	O excellent Zued!
حَبَّذَا زَيْدَانِ	Dual mas.	
حَبَّذَا زَيْدُونَ	Plural mas.	
حَبَّذَا هِنْدٌ	Sing. fem.	
حَبَّذَا هِنْدَانِ	Dual fem.	
حَبَّذَا هِنْدَاتٌ	Plur. fem.	

Annotation.

The concealed Pronoun mentioned in the Text as the Agent of the three first Verbs of Praise and censure answers in all such cases to the Pronoun *it* in English, and is therefore rendered مُمَيِّز in Arabic by a Noun in the Objective Case. The phrase نِعْمَ رَجُلًا زَيْدٌ therefore resolves itself thus, نِعْمَ '*It* was good.' What was good?—'The man (رَجُلًا) Zued.' As opposed to a Pronoun *expressed*, it is called *concealed* or implied, and its reference being to some object presented merely to the intellect for the *first time*, in opposition to the other Pronouns which *verbally* refer to an object perceived before, its relation is properly termed by the Arabs مَعْهُود ذِهْنِي which seems to agree with the remark of Apollonius as quoted by Harris, "*That some indications are ocular, and some are mental.*" τὰς μὲν τῆν ὄψεων εἶναι δείξεις, τὰς δὲ τῦ νῦ, De Syntaxi, S. II. c. 3, p. 104. See Hermes, p. 77.

بِئْسَ رَجُلًا زَيْدٌ Zued was a bad man.

بِئْسَ الرَّجُلَانِ زَيْدَانِ The two Zueds were bad men.

بِئْسَ الرِّجَالُ زَيْدُونَ *All* the Zueds were bad men.

بِئْسَتْ امْرَأَةً هِنْدٌ Hinda was a bad woman.

بِئْسَتِ الْمَرْأَتَانِ هِنْدَانِ The two Hindas were bad women.

بِئْسَتِ النِّسَاءُ هِنْدَاتٌ *All* the Hindas were bad women.

3. The third is سَاءَ and is in every respect synonymous with بِئْسَ.

4. The fourth is حَبَّ with ذَا affixed, the first letter being marked either *Futha* or *Zumma*; originally حَبُبَ with the second letter *Muzmoom,* which being afterwards rendered quiescent the two homogeneous letters coalesce under the sign Idgham. This rule is applicable to حَبَّ with its first letter *Muftooh,* but if *Muzmoom,* the Vowel point Zumma is transferred to the second letter, and the two homogeneous letters coalesce as before.

Annotation.

OF سَاءَ AND حَبَّذَا.

I have nothing particular to offer regarding these words. سَاءَ is supposed by some to be derived from سَوْءٌ originally سَوَءَ the *Wao* being changed into *Alif* by a common rule of permutation. It is precisely synonymous with بِئْسَ as observed in the Commentary. حَبَّذَا is sometimes preceded by the Vocative Particle يَا denoting surprize or admiration, as in the following example from the 3d Muqam of Hureeree in praise of a gold coin.

✡ يَا حَبَّذَا نُضَارُهُ وَنُضْرَتُهُ ✡ وَحَبَّذَا إِغْنَاؤُهُ وَنُصْرَتُهُ ✡

O how admirable is its metal, how fascinating its splendor!
How delightfully it enriches, how potently it assists us!

نِعْمَتِ ٱلْمَرْأَةُ هِنْدٌ	Hinda was a good woman.
نِعْمَتِ ٱلْمَرْأَتَانِ هِنْدَانِ	The two Hindas were good women.
نِعْمَتِ ٱلنِّسَاءُ هِنْدَاتٌ	All the Hindas were good women.

2. The second is بِئْسَ a VERB of CENSURE; originally بَئِسَ like عَلِمَ (on the third conjugation of triliteral radicals.) The *Futha* of the first letter is changed into *Kusra* to coincide with the vowel point of the second, which is afterwards rendered quiescent in order to lighten or facilitate the articulation. The various rules applicable to the AGENT of this Verb in construction, as well as to its مَخْصُوصٌ بِالذَّمِّ or Noun PARTICULARIZED by CENSURE, are precisely the same as those already recorded of the Agent and مَخْصُوص of نِعْمَ.

EXAMPLES.

بِئْسَ ٱلرَّجُلُ زَيْدٌ	Zued was a bad man.
بِئْسَ صَاحِبُ ٱلْفَرَسِ زَيْدٌ	Zued the owner of the horse was a bad man.

Annotation.

. ابو موسى جَدُّكَ نِعْمَ جَدًّا ✡

. وَشَيْخُ ٱلْحَيِّ خَالُكَ نِعْمَ خَالًا ✡

ABOO-MOOSA is your grandfather, how excellent a grandfather!

And SHUEKH-OOL-HUEYA your uncle, how excellent an uncle!

These Verbs assume occasionally the Particle مَا as an affix, as نِعْمَ مَا ; بِئْسَمَا which Particle sometimes coalesces with نِعْمَ as in the following examples from the Qooran.

إِنْ تُبْدُوا ٱلصَّدَقَاتِ فَنِعِمَّا هِيَ	If you give your alms openly it is good.
بِئْسَمَا ٱشْتَرَوْا بِهِ أَنْفُسَهُمْ	It is a bad thing for which they have sold their Souls.

And sometimes a Pronoun concealed rendered مُمَيَّز by an indefinite Noun in the Objective Case.

EXAMPLE.

نِعْمَ رَجُلاً زَيْدٌ How good was (he) the man Zued.

The concealed Pronoun in such instances refers simply to an object in the mind termed, (مَعْهُودٌ ذِهْنِيٌّ).

The Noun PARTICULARIZED by PRAISE (اَلْمَخْصُوصُ) is sometimes omitted in the Sentence if the defect can be supplied by the context.

EXAMPLE.

نِعْمَ الْعَبْدُ اَيْ اَيُّوبُ How good a servant was he, namely Job!

The verse of the Qooran from which the example is taken being in praise of Job.

The Noun PARTICULARIZED by PRAISE and the AGENT must agree in gender and number

EXAMPLES.

نِعْمَ الرَّجُلُ زَيْدٌ Zued was a good man.

نِعْمَ الرَّجُلاَنِ زَيْدَانِ The two Zueds were good men.

نِعمَ الرِّجَالُ زَيْدُونَ *All* the Zueds were good men.

Annotation.

The Nouns PARTICULARIZED by PRAISE or CENSURE sometimes though rarely precede their Verbs, as زَيْدٌ نِعْمَ الرَّجُلُ 'Zued is a good man.' عَمْرٌو بِئْسَ الرَّجُلُ 'Amr is a bad man.' The Agent in such cases is rendered definite by the Article ال though sometimes the Pronoun is concealed and made مُمَيَّز by an indefinite noun, as in the following example,

the Vowel mark of the second letter, which is then rendered quiescent to lighten or facilitate the pronunciation leaving نِعْمَ which is a VERB of PRAISE.

The Agent (فَاعِل) of the Verb نِعْمَ is sometimes a general term (اَلْاِسْمُ اَلْجِنْسُ) made definite by the Article اَلْ .

EXAMPLE.

نِعْمَ الرَّجُلُ زَيْدٌ . Zued was a good man.

The word الرَّجُلُ is here مَرْفُوعٌ or in the Nominative Case, as the Agent of نِعْمَ . ZUED (زَيْدٌ) is the Noun PARTICULARISED BY PRAISE (مَخْصُوصٌ بِالْمَدْحِ) and being the SUBJECT of the Proposition is also in the Nominative Case; and نِعْمَ الرَّجُلُ the PREDICATE, preceding it in the order of construction.

Or ZUED may be in the Nominative Case as the PREDICATE, the SUBJECT of the Proposition being a Pronoun understood; the order will then be.

نِعْمَ الرَّجُلُ هُوَ زَيْدٌ He was a good man namely Zued.

The Proposition by the first analysis consisting of one, and by the second of two Sentences.

The Agent of نِعْمَ is sometimes a Noun connected in the relation of the Aorist Case with another Noun made definite by the Article اَلْ .

EXAMPLE.

نِعْمَ صَاحِبُ الْفَرَسِ زَيْدٌ Zued the owner of the horse is a good man.

Annotation.

They both occur under the following forms, namely نَعِمَ نَعْمَ نِعْمَ نِعِمَ and بَئِسَ بَئْسَ بِئْسَ بِئِسَ but the first is the original one. The two first forms are used by the tribe of Bunoo Tumeem, and the second more frequently than the rest when employed to denote praise or censure. This distinction agreeably to the authority of Mooburrud and Seebuweh is observed by the Arabs in general.

Then may heaven my mistress defend,
Though still she my vows should disdain;
Though her cruelty hasten my end,
And my heart break indeed with its pain.*

CLASS TWELFTH.

The *twelfth* CLASS contains *four* Verbs termed أَفْعَالُ الْمَدْحِ وَالذَّمِّ or VERBS of PRAISE and CENSURE.

I. Of these the first is نِعْمَ originally نَعِمَ with the first letter marked *Futha*, and the second *Kusra:* the *Futha* is changed into *Kusra* to coincide with

Annotation.

OF نِعْمَ *AND* بِئْسَ

As نِعْمَ and بِئْسَ assume *Ta* or the mark of the Feminine Gender, they are generally considered as Verbs, but certain Grammarians of the schools of Koofuh will have them Nouns because they are occasionally found in construction with a Preposition, as

نِعْمَ السَّيْرُ عَلَى بِئْسَ الْعَيْرِ A good girth (perhaps a bridle is necessary) on a bad ass.

مَا هِيَ بِنِعْمَ الْمَوْلُودَةُ How good a daughter is this that is born!

* Or literally,

The censurers were *eager* to censure me,
But when my heart from excess of love was *ready* to break;
My very censurers *hastened* to console me;
Then preserve O God the life of my beloved!

There is something pretty if not elegant in the original of this verse, but its spirit I fear is too subtle for transfusion into our idiom. In a literal translation the repetition of the word *censurers* appears harsh and unpleasing, and the strange unconnected wish at the close not very suitable to the complaint expressed in the three first lines, though dilated into a quatrain. As a curious example whoever of the four Verbs under discussion it deserves to be remembered.

حكاية

اُبْتُلِيَ بَعْضُ العُبّادِ بِحُبِّ فَتَاةٍ مِنْ بَنَاتِ المُلُوكِ حَتَّى كَرَبَ اَنْ يَهْلِكَ

فَقَالَ لَهُ خَلِيفَتُهُ مَا فَعَلَ اللّٰهُ بِسُلْطَانِ عَقْلِكَ وَصَبْرِكَ فَقَدْ اَوْشَكَ جَسَدُكَ

اَنْ يَضْمَحِلَّ فَقَالَ لَهُ اِنِّي قَدْ صَبَّرْتُ نَفْسِي يَا بُنَيَّ حَتَّى كَادَ القَلْبُ يَتَفَطَّرُ

وَعَسَى الصَّبْرُ يَصْرِمُ فَلَمَّا هَجَمَ عَلَيَّ جَيْشُ العِشْقِ اِنْهَزَمَ عَنِّي سُلْطَانُ

العَقْلِ ثُمَّ بَكَى وَاَنْشَدَ يَقُولُ

۞ اَوْشَكَ العَاذِلُونَ عَذْلِي وَلَمَّا ۞ كَادَ قَلْبِي مِنَ الهَوَى اَنْ يَذُوبَ ۞

۞ كَرَبَ العَاذِلُونَ اَنْ يَرْحَمُونِي ۞ فَعَسَى اللّٰهُ اَنْ يَدِيمَ الحَبِيبُ ۞

S T O R Y.

A certain religious man was so deeply affected with the love of a King's daughter, that he was brought to the very point of death. His disciple said to him one day, what has the Almighty done with the king of your understanding and patience, for your body seems almost reduced to a mere shadow? Ah my child said the devotee, I subdued my feelings till my very heart was nearly breaking, and practiced patience to the utmost stretch of my power, but when the army of love invaded me, the king of my understanding was put to flight, and I could hold out no longer: he then wept and repeated the following lines:

The jeerer was keen with his joke,
  And eager to mock my despair;
But he saw my heart almost was broke,
  And he sought but to soften my care.

3. The third is كَرَبَ which governs the Noun in the Nominative, and the Predicate in the Objective Case, which Predicate is invariably the Aorist Tense of a Verb without أَنْ as:

كَرَبَ زَيْدٌ يَخْرُجُ Zued was near coming out.

4. The fourth is أَوْشَكَ which governs the Noun in the Nominative, and the Predicate in the Objective Case, which Predicate is a Verb in the Aorist Tense with or without أَنْ.

EXAMPLE.

أَوْشَكَ زَيْدٌ أَنْ يَجِيءَ
أَوْشَكَ زَيْدٌ يَجِيءُ } Zued expedited his coming.

Some Grammarians make out seven Verbs of Propinquity, adding to the four abovementioned the following three, namely أَخَذَ طَفِقَ جَعَلَ which are altogether Synonymous with كَرَبَ in sense and application.

Annotation.

The Commentator on the Alfeea makes حَرَى Synonymous with عَسَى in the sense of *hope* or *expectation*, but its predicate must always be an Aorist with the Particle أَنْ as, حَرَى زَيْدٌ أَنْ يَقُومَ Perhaps or it is to be hoped that Zued will rise.

The above rules are precisely applicable to اِخْلَوْلَقَ as, اِخْلَوْلَقَتِ السَّمَاءُ أَنْ تَمْطِرَ The Heavens were *about* to descend in rain.

أَوْلَى Is supposed by Ruzee to be Synonymous with قَارَبَ as, أَوْلَى زَيْدٌ أَنْ يَزِيدَ عَلَى ثَلَاثٍ Zued was *on the point* of encreasing his gift of three (Rupees!) Its predicate must be accompanied with أَنْ.

هَلْهَلَ Is used in the sense of كَادَ, as,

هَلْهَلَ يَقُومُ He was on the point of rising, or he was very near rising.

The Aorist of this Verb does not require to be accompanied with أَنْ. The Verbs of this Class are included in the following little story.

In which example زَيْدٌ is put in the Nominative Case, as the Noun of كَادَ and يَجِيئُ is substituted for, or put in the place of the Objective as its Predicate; The sense of the Sentence is therefore.

قَارَبَ زَيْدٌ مَجِيئَاءً Zued accelerated his approach.

The same rules that are applicable to كَادَ are equally applicable to its Derivative formations.

EXAMPLE.

لَمْ يَكَدْ زَيْدٌ يَجِيئُ Zued did not hasten his approach.

Grammarians differ considerably among themselves, with regard to the sense of كَادَ when preceded by a Negative Particle, some maintaining and with propriety, that it bestows on the Verb a Negative signification, and others asserting that it has no such force, the sense of the Verb remaining unaffected as before; while others believe that the Particle is redundant before كَادَ in the Past Tense, but preserves its signification in the Future.

Annotation.

OF أَوْشَكَ.

أَوْشَكَ Was originally Synonymous with أَسْرَعَ and is still to used in this sense, as أَوْشَكَ فُلَانٌ فِي السَّيْرِ 'such a person hastened his march;' agreeably to the authority of the Commentator on the Alfeea it is used like عَسَى either as a *Perfect* or *Imperfect* Verb. It is conjugated like كَادَ but the Grammarian أَصْمَعِي says, it never occurs in the Past Tense as given in the Text, but in the Aorist, يُوشِكُ which however is rejected in the Alfeea on the authority of Khuleel.

Under the general head of Verbs of Propinquity, (besides those enumerated in the Commentary above,) may be mentioned the following, namely,

حَرَى إِخْلَوْلَقَ أَوْلَى هَلْهَلَ أَنْشَأَ أَقْبَلَ قَرَّبَ هَبَّ عَلِقَ

In which case there is no necessity for the introduction of a Predicate, in opposition to its first application where the sense would otherwise remain imperfect.

In its first combination it is therefore termed IMPERFECT, and in its second PERFECT.

2. The second is كَادَ which governs the NOUN or AGENT in the NOMINATIVE, and the PREDICATE in the Accusative or OBJECTIVE Case, which Predicate is generally a Verb in the Aorist Tense without أَنْ though it sometimes admits of أَنْ likewise, inconsequence of its resemblance to عَسَى.

EXAMPLE.

كَادَ زَيْدٌ يَجِيءُ { Zued hastened his coming, or advanced it to the last point.

Annotation.

OF كَادَ.

كَادَ In its original signification is Synonymous with قَرُبَ though it cannot be used alone as such, as كَادَ زَيْدٌ. Its medial radical may be either YA as كِدْتُ يَكَادُ كَيْدًا or WAO as كَوْدًا but Grammarians in general seem inclined to think it the former. The following example from the Hureeree will illustrate its general force.

فَزَفَرَ زَفْرَةَ الْقَيْظِ وَكَادَ يَتَمَيَّزُ مِنَ الْغَيْظِ

He exhaled a storm of passion fiery as the summer blast,
And was almost bursting with very rage!

OF كَرَبَ.

كَرَبَ With its medial radical marked *Futha*, and sometimes *Kusruh*, Is also Synonymous with قَرُبَ as in the following examples:

كَرَبَتْ حَيَاةُ النَّارِ The fire was near being extinguished.

كَرَبَتِ الشَّمْسُ The sun was nearly set.

Second. The Verb عَسَى in its second application gives رَفْع or the sign of the Nominative Case, to a Verb in the Aorist Tense in construction with أَنْ which is substituted for, or put in the place of the Nominative, as the Noun of عَسَى and is then Synonymous with قَرُب.

EXAMPLE.

عَسَى أَنْ يَخْرُجَ زَيْدٌ The coming out of Zued was near, or
اَيْ قَرُبَ خُرُوجُهُ He was on the point of coming out.

Annotation.

Maracci however renders it here *fortassè* which is copied by Sale. "War is enjoined you against the infidels, but this is hateful unto you: yet *perchance* you hate a thing which is better for you, and *perchance* you love a thing which is worse for you, but God knoweth and you know not." Sale.

The Predicate of عَسَى is restricted in the Text to a Verb in the Aorist Tense with the Particle أَنْ but although this appears to be the general practice of the Language, there are some instances noticed by Grammarians in which the Predicate is a Noun, as لَا تَلْحَنِي إِنِّي عَسِيتُ صَائِمًا 'Do not censure me for I am about to practice abstinence.' Seebuweh is of opinion that the Aorist of عَسَى should never be accompanied by أَنْ as that Particle is known to bestow on the Verb the sense of the Infinitive, which becoming then an abstract term, cannot with propriety be predicated of its Substantive Noun. This doctrine seems conformable to that of Locke, who says that, "all our affirmations are only inconcrete, which is the affirming not one abstract idea to be another, but one abstract idea to be joined to another"— we can say a man is *white*, but we cannot say a man is *whiteness*, unless in a figure of speech. But some believe, that when it does occur in this form it is always by an ellipsis of some governing word, such as حَال or شَان and other Grammarians account for it by supposing it to be then redundant.

عَسَى is regularly conjugated in the Past Tense, and its medial radical in the second persons is occasionally marked *kusra*, as, عَسِيتَ عَسِيتُمَا عَسِيتُمْ عَسِيتِ عَسِيتُنَّ both masculine and feminine.—Some think it is used in the Aorist, but I am aware of no example and shall not therefore insert the opinions of Grammarians on the subject.

In which example زيد is put in the Nominative, as the Noun or Agent of عسي and أن يخرج is substituted for the Accusative or Objective Case, as its Predicate. The sense of the Sentence will therefore be.

قارب زيد الخروج Zued accelerated his egress.

The Predicate of عسى agrees with its Noun or Agent in Gender and number.

EXAMPLE.

عسى الزيدان أن يقوما The two Zueds hastened to stand.
عسي الزيدون أن يقوموا (All) the Zueds, &c. to stand,
عست هند أن تقوم Hinda hastened to &c.
عست الهندان أن تقوما The two Hindas hastened to &c.
عست الهندات أن يقمن (All) the Hindas hastened to &c.

Annotation.

By this classification as laid down in the Commentary upon the Alfeea, the Verb عسى it appears is excluded from the Verbs of Propinquity, contrary to the doctrine in the Text; the grounds upon which this exclusion is founded are the following:

It is supposed by the Grammarian زاهد Zahid to be a Particle Synonymous with لعل. Ruzee thinks its proper signification is *hope* or *expectation,* to which Seebuweh adds *pity* and *fear,* as عسيت أن اموت 'I *fear* I shall die, or I fear am about to die.'

And agreeably to the authority of the Sihah it denotes *certainty,* as in the following example from the Qooran:

كتب عليكم القتال و هو كره لكم وعسى أن
تكرهوا شيا و هو خير لكم وعسى أن تحبوا
شيا و هو شر لكم والله يعلم وانتم لا تعلمون ۞

CLASS ELEVENTH.

The *eleventh* CLASS contains *four* VERBS, termed VERBS of PROPINQUITY (اَفْعَالُ الْمُقَارَبَةِ) being so called from their signification.

1. The first is عَسَى which admits of the *quiescent* تْ or *Ta* of the feminine gender, but is not otherwise (regularly) conjugated, neither is any Derivative formed from it. Its government is twofold.

First. It gives رَفْع or the sign of the Nominative Case to the Noun as its Agent, and نَصْب or the sign of the Objective Case to the Predicate, which Predicate is a Verb in the Aorist Tense in construction with اَنْ and in this combination the Verb عَسَى is always Synonymons with قَارَبَ.

EXAMPLE.

عَسَى زَيْدٌ اَنْ يَخْرُجَ Zued hastened to come out.

Annotation.

To the Verbs of this Class generally termed from their signification, Verbs of Propinquity, Grammarians have added several others, which though nearly synonymous in point of sense, are yet sufficiently distinct in application to warrant their arrangement into the following classes or divisions.

1. Verbs of Propinquity properly so called, viz.

اَوْشَكَ كَرَبَ كَادَ

2. Verbs denoting hope or expectation, or implying confidence in some future event, viz.

اِخْلَوْلَقَ حَرَى عَسَى

3. Verbs denoting the commencement of an action, or *Inceptives*, viz.

اَنْشَأَ عَلِقَ اَخَذَ طَفِقَ جَعَلَ

غيا له فقال له ابو الشمقمق سل غير ذلك يا عبدي فوعزتي وجلالي

ان امرأتي قد امست الليلة جائعة وام ادم التمس لها ما اعشيها به ولم

اصب شيئا وليس لي ما اسد رمقها به فخجل المؤذن من ذلك الحوار

وترك المسجد لابي الشمقمق وسار ۞

STORY.

Aboos Shimuqmuq was a humorist, but falling poor his wife was compelled to pass a whole night without any thing to eat. He went out therefore with the hope of procuring for her a little sustenance, but not succeeding he continued traversing the streets till he arrived at the great Mosque, which he entered and concealing himself in one of its angles, continued standing there till the whole congregation had retired, with the exception of the public Crier, who when night came on, began to pray, saying.—' O God at whose mighty will non-existence sprung into life, and by whose merciful kindness the poor and sorrowful are made happy.'—I am here my servant, ' cried Aboos Shimuqmuq,' ask of me what thou requirest!' the astonished Crier believing he had been honored with the holy conference formerly granted to Moses, replied;—' O God! thou certainly knowest that this thy servant hath always been obedient to thy will, and hath never ceased to confide to thee his wishes: he hath passed the day in such extreme hunger that his very bowels yearn again for food, bestow upon him then from thy infinite bounty one thousand Dirhums, which will supply his wants and provide sustenance for his family.'—O my servant! cried Aboos Shimuqmuq, petition for something else, for I swear by my mighty power and dignity that my wife hath passed the whole night fasting, and although I searched every where to find a little bit of supper for her, I have not succeeded in procuring a mouthful, nor have I in my possession sufficient to keep her soul and body together!—The poor Crier ashamed of the trick played upon him, left the Mosque to Aboos Shimuqmuq and went off.

Annotation.

the Latin Non from n and on.—" Non est un mot composé de n and de on. La consonne n est l' expression naturelle du doute chez toutes les nations, parce que c' est le son que rend la touche nasale, quand l' homme incertain examine s' il fera ce qu' on lui demande; ainsi Ne on, Ne ot, Ne ec, Ne il, d' ou l' on a fait, *Non, Not, Nec, Nil.*" And thus in the old English, and Northern Dialects *nael* for *nea will*, or *will not; naes* for *nae is*, or *is not;* See Jamieson's Etymol. Dictionary. The whole Class of defective verbs will be found illustrated in the following story.

حِكَايَةٌ

كَانَ ابُو الشَّمَقْمَقِ مُضْحِكًا فَافْلَسَ فَبَاتَتْ زَوْجَتُهُ ذَاتَ لَيْلَةٍ جَائِعَةً فَخَرَجَ
يَلْتَمِسُ لَهَا قُوْتًا فَلَمْ يُصِبْ شَيْئًا وَلَمْ يَزَلْ يَطُوفُ فِي السِّكَكِ حَتَّى اَتَي
اِلَى مَسْجِدِ الْجَامِعِ وَاخْتَفَى فِي بَعْضِ زَوَايَاهُ وَمَا بَرِحَ جَالِسًا حَتَّى
انْصَرَفَ النَّاسُ وَلَمْ يَبْقَ مِنْهُمْ اِلَّا الْمُؤَذِّنُ فَلَمَّا جَنَّ اللَّيْلُ قَالَ الْمُؤَذِّنُ اَللَّهُمَّ
يَا مَنْ بِاِرَادَتِهِ صَارَ الْمَعْدُومُ مَوْجُودًا وَبِكَرَمِهِ اَصْبَحَ الْمَهْمُومُ مَسْعُودًا فَعَرَضَ لَهُ
اَبُو الشَّمَقْمَقِ وَقَالَ لَبَّيْكَ يَا عَبْدِي سَلْنِي مَا بَدَى لَكَ فَظَنَّ الْمُؤَذِّنُ اَنَّهُ
قَدْ نَالَ دَرَجَةَ مُوسَى صلعم فَقَالَ اَللَّهُمَّ اِنَّكَ تَعْلَمُ اَنَّ عَبْدَكَ هَذَا مَا
فَتِئَ مُطِيعًا لَكَ وَمَا انْفَكَّ مُفَوِّضًا اَمْرَهُ اِلَيْكَ وَقَدْ ظَلَّ الْيَوْمَ جَائِعًا حَتَّى
يَبِسَتْ اَمْعَائُهُ فَامْنُنْ عَلَيْهِ بِالْفِ دِرْهَمٍ يُجَمِّلُ بِهَا اَحْوَالَهُ وَيُغِيثُ بِهَا

Grammarians extend the privilege to the whole class of Imperfect Verbs, with the exception of مَادَامَ, as قَائِمًا كَانَ زَيْدٌ Zued was standing.

But these Verbs, cannot be preceded by their Substantive Nouns, the NOUN being the AGENT, which can never take precedence of the Verb.

The government of the above Verbs in all their derivative forms is the same.

Annotation.

OF مَازَالَ &c.

These four Verbs are nearly or altogether Synonymous in signification, and as two Negatives in Arabic as well as in English and Latin make an Affirmitive, they are always found in an Affirmative sense.

OF مَادَامَ

مَادَامَ is exactly Synonymous with *while, whilst,* or *as long as* and is always used between two sentences for the purpose of denoting the co-existence of two events, as explained and exemplified in the Text.

OF لَيْسَ

لَيْسَ as an Imperfect Verb is properly used (agreeably to the authority of the SHURHU ALFEEA) to represent *present time,* as لَيْسَ زَيْدٌ قَائِمًا 'Zued is not standing *now.*' but when followed by a word expressive of a particular time, it may denote accordingly either past or future, as,

لَيْسَ زَيْدٌ قَائِمًا أَمْسِ Zued *did not* stand yesterday.

لَيْسَ زَيْدٌ قَائِمًا غَدًا Zued *will not* stand tomorrow.

It is probably compounded of the Negative Particle لَا and أَيْسَ denoting *existence,* as in the Language of the Arabian Logicians.

أُخْرِجَ الْعَالَمُ مِنَ اللَّيْسِ إِلَى الْأَيْسِ

'The world came from *non-existence* into *existence.*' The Abbe Sicard in like manner derives

The PREDICATES of these Verbs, may precede their Substantive Nouns in the order of construction, without effecting any change in the government, as

كَانَ قَائِمًا زَيْدٌ Zued was standing.

And so of the rest.

The whole of the Imperfect Verbs, with the exception of لَيْسَ and those Verbs to which مَا is prefixed, may themselves be preceded by their Predicates; but other

Annotation.

OF كَانَ.

كَانَ is elegantly used as an Expletive, as

وَلَدَتْ فَاطِمَةُ بِنْتُ الْخُرْشُبِ الْكَمَلَةَ لَمْ يُوجَدْ كَانَ مِثْلُهُمْ

'Fatima the daughter of Khoorshoob brought forth (four) accomplished sons, the like of whom were never found.' Alluding to the four companions of *Nooman* king of Hyra in Arabia, who were called عُمَارَةُ الْوَهَّابِ OOMMARUT-OOL-WUHHAB; آنَسُ الْفَوَارِس ANOOS-OOL-FUWARIS; قَيْسُ الْحِفَاظ KYS-OOL-HIFAZ, and رَبِيعُ الْكَامِل RUBEE-OOL-KAMIL.

2. It is used in a sense equivalent to the Pronoun termed by the Arabs ضَمِيرُ الشَّانِ or the Pronoun of *distinction*, as كَانَ زَيْدٌ مُنْطَلِقٌ اَيْ كَانَ هُوَ Zued was going. The Verb كَانَ in both instances possesses no government.

OF صَارَ

The following seven Verbs are considered Synonymous with صَارَ namely آضَ رَجَعَ عَادَ اسْتَحَالَ حَالَ رَاحَ تَحَوَّلَ to which is added غَدَا and جَاءَ by Ibnool Hajib, as مَا جَاءَتْ حَاجَتَكَ that is اَيُّ شَيْءٍ صَارَتْ حَاجَتُكَ what's become of your business? together with قَعَدَ as in the following Sentence حَتَّى قَعَدَتْ كَأَنَّهَا حَرْبَةٌ until it became as sharp as a spear. The last two Verbs, however very rarely occur in the sense of صَارَ and should not therefore be used as such.

OF أَصْبَحَ اَمْسَى اَضْحَى

Of these Verbs there is nothing particular to be remarked, we may however encrease their number by adding اَظْهَرَ 'he arrived at noon,' and اَعْتَمَ 'he arrived in the first watch of the night.'

7. The *thirteenth* is لَيْسَ and is used for the purpose of giving a negative signification to the Sentence in *present* time, though some Grammarians are of opinion that it is applicable to time in general, whether past, present or future, as,

لَيْسَ زَيْدٌ قَائِمًا Zued is not standing.

Annotation.

Imperfect Verbs with respect to their government may be divided into two Classes, *First*, such as govern of themselves without any restriction or limitation, as لَيْسَ أَمْسَى أَضْحَى أَصْبَحَ بَاتَ ظَلَّ صَارَ كَانَ and *second*, such as possess a *conditional* government, or that require to be preceded by a Negative Particle either expressed or understood, as

EXPRESSED.

مَا زَالَ زَيْدٌ قَائِمًا { Zued did not cease to continue standing, in other words, he continued always standing.

UNDERSTOOD.

قَالُوا تَاللهِ تَفْتَؤُ تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ ۞ { "They said (i. e. the sons of Jacob) by God thou wilt not cease to remember Joseph, until thou be brought to death's door, or thou be destroyed by affliction."

Or by لَاءِ النَّهْي or the Prohibitive لا which is considered equivalent to a *Negative* Particle, as

لَا تَزَلْ قَائِمًا { Do not cease to continue standing, or continue always standing.

And lastly when they are used in the sense of supplication or prayer, as:

لَا يَزَالُ اللهُ مُحْسِنًا إِلَيْكَ May God always continue beneficent to you.

To which must be added the Verb دَامَ preceded by the Infinitive مَا or the مَا termed *Zurfeea*, as,

أَعْطِ مَا دُمْتَ مُصِيبًا دِرْهَمًا ۞ { As long as you continue to receive wealth, continue to bestow it.

6. The *twelfth* is مَادَامَ and is used for the purpose of indicating a temporary relation between two events, the time or duration of the first of which it limits or restricts to the duration of the second. It must therefore necessarily be preceded by either a Verbal or a Nominal Sentence, as

اِجْلِسْ مَا دَامَ زَيْدٌ جَالِسًا Sit *while* Zued is sitting.

زَيْدٌ قَائِمٌ مَا دَامَ عَمْرٌو قَائِمًا Zued is standing *as long as* Amr is standing.

Annotation.

express *Absolute Existence*, but never the *Qualified*, without subjoining the particular form, because the forms of existence being in number infinite, if the particular form be not expressed, we cannot know which is intended." He then goes on to remark, "that when *(is)* only serves to subjoin some such form, it has little more force than that of *a mere assertion*," and further on.—"As to EXISTENCE in general, it is either *Mutable*, (مُمْكِنُ الْانْقِطَاعِ) or *Immutable* (مُمْتَنِعُ الْانْقِطَاعِ); *Mutable*, as in the *Objects of Sensation; Immutable*, as in the *Objects of Intellection and Science*. Now *Mutable* Objects exist all in *Time*, and admit the several distinctions of Present, Past, and Future: But *Immutable Objects know no such distinctions*, but rather stand opposed to all things temporary.

And hence two different significations of the Substantive Verb (IS), according as it denotes *Mutable* or *Immutable* being.

For example, if we say, *this orange is ripe*, (IS) meaneth, *that it existeth so now at this Present*, in Opposition to *Past* Time, when it was green, and to *Future* Time when it will be rotten.

But if we say, *the Diameter of the square is commensurable with its side*, we do not intend by (IS) that it is commensurable *now*, having been *formerly* commensurable or being to become so *hereafter;* on the contrary we intend that *perfection of existence*, to which *time* and *its distinctions* are uttered unknown. It is under the same meaning we employ this Verb, when we say, TRUTH IS, or GOD IS. The opposition is not of *time present* to *other times*, but of *necessary existence* to *all temporary existence whatever*." Hermes p. 92.

As my object in producing these extracts is merely to explain and illustrate the doctrine of the Arabian Grammarians on the subject of *Imperfect* or *Defective* Verbs, I avoid as usual all discussion on the question of its merits or demerits.

The above two Verbs are sometimes used in the sense of صَارَ as,

ظَلَّ الصَّبِيُّ بَالِغاً The boy *became* adult.

بَاتَ الشَّابُّ شَيْخاً The youth *became* an old man.

5. The *eighth* and *ninth* are مَا بَرِحَ and مَا فَتِئَ sometimes written مَا فَتَا the *tenth*, مَا زَالَ and *eleventh* مَا انْفَكَّ each of which is used to indicate the uninterrupted duration or permanence of the Attribute in its Substantive Noun, as,

مَا بَرِحَ زَيْدٌ عَالِماً Zued was *always* wise.

مَا فَتِئَ زَيْدٌ قَائِماً Zued was *always* standing.

مَا زَالَ زَيْدٌ فَاضِلاً Zued was *always* excellent.

مَا انْفَكَّ بَكْرٌ عَاقِلاً Bukr was *always* intelligent.

Annotation.

"The opinions of those Grammarians who maintain that *Imperfect* Verbs are so called, because they are merely indicative of time, without reference to the sense of the Infinitive, are nugatory, for the word كَانَ in the Proposition, كَانَ زَيْدٌ قَائِماً signifies *being*, that is, *being* abstractedly considered, and its Predicate denotes the mode or manner of that *being*, which is here *being standing*, or the *existence* of that *accident*. Introducing the Sentence therefore with a word indicative of *absolute existence*, and afterwards qualifying it by the attribute, is, as if we were to say, *a thing existed or was*, and afterwards add—*it existed standing*. The word كَانَ therefore denotes the existence of an *event absolutely*, which is *qualified* by subjoining its Attribute, and the Attribute is significant of a *particular event*, as occurring in time absolute, which is restricted to a *particular* time, by the word كَانَ."

Harris uses almost the same words upon the same subject. "Now all Existence is either Absolute or qualified.—*Absolute*, as when we say B is; *Qualified*, as when we say, B *is* an *Animal*, B *is Black*, *is Round*, &c. With respect to this difference, the Verb (is) can by itself

4. The *Sixth* and *Seventh*, are ظَلَّ and بَاتَ which are used to unite the sense of the sentence with their respective times, namely *day* and *night* : ظَلَّ therefore unites the sense of the Sentence with the *day*, and بَاتَ with the *night*, as,

ظَلَّ زَيْدٌ كَاتِبًا اَيْ	Zued was a writer in the day, i. e.
حَصَلَ كِتَابَتُهُ فِي النَّهَارِ	His writing was at that time.
بَاتَ زَيْدٌ نَائِمًا اَيْ	Zued spent the night in sleep, i. e.
حَصَلَ نَوْمُهُ فِي اللَّيْلِ	His sleep was at that time.

Annotation.

incongruities, or according to Ammonius, *less than*, *σύμβαμματα*, as *it pleases me to come to thee*; whether the Nouns only or the words require it. *See* Stanley's History of Philosophy. *Folio Ed.* 1701, *in the life of Zeno, p.* 310.

In answer to certain of the Arabian Grammarians who contend that *Imperfect* Verbs, are merely used to denote *time* without reference to the sense of their Infinitives, the Grammarian Ruzee in his celebrated Commentary upon the Kafeea makes the following reply, which I offer as a short specimen of his style and manner.

وما قال بعضهم من انها سميت ناقصة لانها تدل على الزمان دون المصدر ليس بشيء لان كان في نحو كان زيد قائما يدل على الكون الذي هو الحصول المطلق وخبره تدل على الكون المخصوص وهو كون القيام اي حصوله فجيء اولا بلفظ دال على حصول ما ثم عين بالخبر ذلك الحصول فكانك قلت حصل شيء ثم قلت حصل القيام فكان تدل على حصول حدث مطلق يقيد بخبره وخبره يدل على حدث معين في زمان مطلق يقيد بكان ✡

The above three Verbs are sometimes used in the sense of صَارَ, as,

اَصْبَحَ الْفَقِيرُ غَنِيًّا	The poor man became rich.
اَمْسَى زَيْدٌ كَاتِبًا	Zued became a writer.
اَضْحَى الظَّلَامُ مُنِيرًا	The obscure became bright.

They are sometimes used in the sense of Perfect Verbs, as,

اَصْبَحَ زَيْدٌ بِمَعْنَى دَخَلَ فِى الصَّبَاحِ	Zued arrived in the morning.
اَمْسَى زَيْدٌ اَيْ دَخَلَ فِى الْمَسَاءِ	Zued arrived in the evening.
اَضْحَى بَكْرٌ اَيْ دَخَلَ فِى الضُّحَى	Bukr arrived in the fore-noon,

Annotation.

If that which is predicated of a name, make an Axiom, it is a *Categorem*, or *σύμβαμα*, a Congruity, as *walketh*, for example, *Socrates walketh.*

But if it be predicated of the Case (whereby Transitions are made from one person to another, wherein it is necessary that some Oblique Case be likewise pronounced with the right,) they are called Παρασυμβαματα, as an addition to the *σύμβαμα* (or as Priscian renders it, *less than Congruities)* as *Cicero saved his country.*

Again, if that which is predicated of some Noun, require a Case of some other Noun to be added to make up the Axiom, so as the construction be made of two Oblique Cases, they are *ἀσυμβαματα*,

3. The *third, fourth* and *fifth,* are أَضْحَىٰ أَمْسَىٰ أَصْبَحَ the whole of which are used to unite or conjoin the sense of the Sentence with their respective times, namely, *morning, evening,* and *noon,* as

أَصْبَحَ زَيْدٌ غَنِيًّا مَعْنَاهُ — Zued was wealthy in the morning, i. e.

حَصَلَ غِنَاءُهُ فِي وَقْتِ الصُّبْحِ — His wealth was at that time.

أَمْسَىٰ زَيْدٌ حَاكِمًا مَعْنَاهُ — Zued was a governor in the evening, i. e,

حَصَلَ حُكُومَتُهُ فِي وَقْتِ الْمَسَاءِ — His government was at that time.

أَضْحَىٰ زَيْدٌ قَارِيًا مَعْنَاهُ — Zued was a reader in the fore-noon, i. e.

حَصَلَ قِرَءَتُهُ فِي وَقْتِ الضُّحَىٰ — His reading was at that time.

Annotation.

from this defect they called ἧττον ἢ σύμβαμα, or ἢ κατηγόρημα *some thing less than a Co-incider, or less than a Predicable.*

Lastly, when a Verb required *two Nouns in Oblique Cases,* to render the sentiment complete, as when we say Σωκράτει Ἀλκιβιάδης μέλει, *Tædet me vitæ,* or the like, such Verb they called ἧττον, or ἔλαττον ἢ παρασύμβαμα or ἢ παρακατηγόρημα, *something less than an Imperfect Co-incider, or an Imperfect Predicable.*"

Here by the way it may be worth remarking, that almost the whole of the above extract seems copied from Stanley's History of Philosophy, which Harris appears to me to have made frequent use of in his Hermes and Philosophical Arrangements without any sort of acknowledgment. The following may serve as a specimen:—"Whatsoever is Predicated of another is Predicated of the name of the Case, and both these are either *Perfect,* as that which is predicated, and together with the subject sufficient to make an Axiom. Or they are *Defective,* and require some addition to make thereof a Perfect Predicate."

2d. As a *Perfect* Verb, forming with its Nominative or Agent alone a complete or perfect Sentence, and consequently does not require to be connected with any other Predicate. In this sense it denotes *existence* (absolutely), as

كَانَ زَيْدٌ Zued was, i. e.

اَيْ ثَبَتَ زَيْدٌ Zued existed.

2. The second is صَارَ which is used to denote a *change* in the Subject of the Proposition either, from one *nature* or *substance* into another, as,

صَارَ الطِّيْنُ خَزَفاً The clay became a pot.

Or, from one *quality* into another, as,

صَارَ الْفَقِيْرُ غَنِيّاً The poor man became rich.

It is sometimes used as a perfect Verb, to denote change from one place to another, and is then applied transitively with the Preposition اِلَى, as

صَارَ زَيْدٌ مِنْ بَلَدٍ اِلَى بَلَدٍ Zued went from one City to another.

Annotation.

or else from its readiness συμβαίνειν, to *co-incide with its Noun in completing the Sentence*, they called it Σύμβαμα *a Co-incider*.

When a Verb was able with a Noun to from a Perfect Assertive Sentence, yet could not associate with such Noun, but under some Oblique Case, a Σωκράτει μεταμέλει, *Socratem pœnitet:* such a Verb from its *near approach to just Co-incidence and Predication*, they called Παρασύμβαμα or Παρακατηγόρημα.

When a Verb, though regularly Co-inciding with a Noun in its Nominative, *still required* to complete the sentiment *some other Noun under an Oblique Case*, as Πλάτων φιλεῖ Δίωνα, *Plato loveth Dio* (where without *Dio* or some other, the Verb *loveth* would rest indefinite:) such a Verb,

CLASS TENTH.

The *tenth* CLASS contains *thirteen* Verbs termed اَلْاَفْعَالُ النَّاقِصَةُ or IMPERFECT VERBS, and are so called because they cannot with an Agent alone, form a complete or perfect Sentence. They precede in construction a Nominal Sentence, or a Sentence consisting of a SUBJECT and PREDICATE, to the first of which they give رَفْع and to the second نَصْب. The first Term is called the اِسْم the SUBSTANTIVE NOUN, the second the خَبَر the ATTRIBUTE or PREDICATE.

1. Of these the first is كَانَ which is used in two senses. 1st Imperfect. 2d Perfect.

As an *Imperfect* Verb it is used in two ways. *First,* as affirming the existence of its Attribute in its Substantive Noun or Subject, in time past, either in a sense *capable of cessation,* (مُمْكِنُ الْاِنْقِطَاعِ) as كَانَ زَيْدٌ قَائِمًا 'Zued was standing;' or in a sense *incapable of cessation,* (مُمْتَنِعُ الْاِنْقِطَاعِ) as كَانَ اللّٰهُ عَلِيمًا حَكِيمًا. 'GOD was knowing and wise.'

Second, in the sense of صَارَ, as,

كَانَ الْفَقِيرُ غَنِيًّا اَيْ صَارَ غَنِيًّا. The poor man became rich.

Annotation.

The Arabian Grammarians consider Verbs as either Perfect or Imperfect, and as their account of them seems to agree in almost every respect with that of the Stoics as given by Harris in his Hermes, I shall present the extract to the reader by way of illustration.

" The Stoics in their logical view of Verbs, as making part in Propositions, consider them under the four following sorts :

When a Verb Co-inciding with the Nominative of some Noun, made *without further help* a Perfect Assertive Sentence, as Σωκρατης περιπατεῖ *Socrates walketh;* then as the Verb in such Caso implied the power of a Perfect Predicate, they called it for that reason Κατηγόρημα a *Predicable;*

لَا فَرْقَ بَيْنَهُ وَبَيْنَ الدُّرَّةِ إِلَّا بِالصُّورَةِ الْإِنْسَانِيَّةِ لِأَنَّهُ لَا تَسْتَطِيعُ أَنْ يَتَكَلَّمَ إِلَّا بِهَا-
تَيْنِ الْكَلِمَتَيْنِ فَتَبَسَّمَ الطَّبِيبُ وَقَالَ حَيَّهَلِ الْغَضَبَ يَا شَيْخُ فَإِنَّ هٰذَا أَيْضًا
مِنْ خَوَاصِّ الشَّيْخُوخَةِ ۞

STORY.

An old man* complained to a Doctor of bad digestion. O let bad digestion alone said the Doctor, for it is one of the concomitants of old age. He then stated his weakness of sight. Don't meddle with weakness of sight replied the Doctor, for that also is one of the concomitants of old age. He complained to him of a difficulty of hearing. Alas how distant is hearing said the Doctor from old men! difficulty of hearing is a steady concomitant of old age. He complained to him of want of sleep. How widely separated said the Doctor, are sleep and old men, for want of sleep is certainly a concomitant of old age. He complained to him of a decrease of bodily vigour.† This is an evil replied the Doctor that soon hastens on old men, for want of vigour is a necessary concomitant of old age. The old man (unable to keep his patience any longer) called out to his companions—seize upon the booby, lay hold of the blockhead, drag along the ignorant idiot, that dolt of a Doctor, who understands nothing, and who has nothing to distinguish him from a Parrot, but the human figure, with his '*concomitants of old age,*' for sooth! the only words he seems capable of uttering. The Doctor smiled, and said, come on my old boy, get into a passion, for this also is a concomitant of old age.

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* From the Verb شَاخَ, 'he grew old,' comes شَيْخٌ an old man, Plur. شُيُوخٌ, أَشْيَاخٌ, شِيَخَةٌ, شِيخَانٌ, مَشْيَخَةٌ, مَشَايِخُ, مَشْيُوخَاءُ, and the Infinitives شَيَخٌ and شَيْخُوخَةٌ old age.

† For the literal signification of بَاْهٌ or بَاهٌ consult the Lexicon. بَلِيد a blockhead, *Ital.* balordo.

Annotation.

The idiomatical application of these verbal Nouns may be seen in the following story, which may serve at the same time as a sort of Commentary upon the celebrated saying of Antiphanes,

Προς γαρ το γηρας ὥσπερ εργαστηριον
Απαντα τ᾽ανθρωπεια προσφατα κακα

"All human ills gather in old age,
as vagrants in a Work-house."

حكاية

شَكَى بَعْضُ الشُّيُوخِ سُوْءَ الْهَضْمِ إِلَى الطَّبِيبِ فَقَالَ لَهُ رُوَيْدَ سُوْءَ الْهَضْمِ فَإِنَّهُ مِنْ خَوَاصِّ الشَّيْخُوخَةِ فَشَكَى لَهُ ضُعْفَ الْبَصَرِ فَقَالَ لَهُ بَلْهَ ضُعْفَ الْبَصَرِ فَإِنَّهُ مِنْ خَوَاصِّ الشَّيْخُوخَةِ فَشَكَى لَهُ ثِقَلَ السَّمْعِ فَقَالَ هَيْهَاتَ السَّمْعُ مِنَ الشُّيُوخِ فَإِنَّ ضُعْفَ السَّمْعِ مِنْ خَوَاصِّ الشَّيْخُوخَةِ فَشَكَى لَهُ قِلَّةَ الرُّقَادِ فَقَالَ لَهُ شَتَّانَ الرُّقَادُ وَالشُّيُوخُ فَإِنَّ قِلَّةَ الرُّقَادِ مِنْ خَوَاصِّ الشَّيْخُوخَةِ فَشَكَى لَهُ ضُعْفَ الْبَاهِ فَقَالَ لَهُ سَرْعَانَ ضُعْفُ الْبَاهِ إِلَى الشُّيُوخِ فَإِنَّ ضُعْفَ الْبَاهِ مِنْ خَوَاصِّ الشَّيْخُوخَةِ فَقَالَ الشَّيْخُ لِأَصْحَابِهِ دُونَكُمُ الْأَحْمَقَ وَعَلَيْكُمُ الْجَاهِلَ وَهَاكُمُ الْبَلِيدَ الَّذِي لَا فَهْمَ لَهُ فَإِنِّي

9. The *third* is سَرْعَانَ in the sense of سَرُعَ.

EXAMPLE.

سَرْعَانَ زَيْدٌ } Zued hastened.
اَيْ سَرُعَ زَيْدٌ

Annotation.

The following is an attempt to give it a Persian dress:

✡ فرق است درمیان من وآنکه درحضر ✡ باناي ونوش بگذروش عمرسر بسر ✡
✡ روزاست وسیر باغ بیاران همدمش ✡ بامهوشان همیشه بشب خواب تا سحر ✡

OF سَرْعَانَ

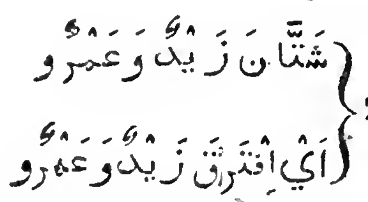
سَرْعَانَ is derived from سَرْعٌ *celerity*, by the addition of *Alif* and *Noon* redundant. It is written, سَرْعَانَ سَرْعَانَ سُرْعَانَ as سَرْعَانَ ذَا اِهَالَةً the true meaning and force of which will be better understood by recounting the manner in which it was used, as given in the اَضَاحِيك an Arabian Jest-Book.

An Arab went to a shepherd with the intention of purchasing a sheep, and requested to be supplied with a fat one. The shepherd told him he should have the fattest in his flock, but produced a poor, meagre, scurvy, halfstarved thing, with its nose snivelling from excess of poverty. The Arab called out with astonishment, what object of misery is this! where is the flesh or fat? why my good friend said the shepherd dont you observe the very fat dropping from her nose! O Bravo, said the Arab, سَرْعَانَ ذَا اِهَالَةً Its snivel *runs* in melted fat!!

The above Story is related in various ways, (See Ruzee and the Qamoos) but they do not appear to be worth repeating, سَرْعَان also occasionally denotes surprise or astonishment as سَرْعَانَ مَا صَنَعْتَ كَذَا for مَا اَسْرَعَ ‹ what celerity !›

8. The *second* is شَتَّانَ in the sense of اِفْتَرَقَ

EXAMPLE.



Zued and Amr were separated.

Annotation.

And was orginally هَيْهَيَةٌ on the measure فَعْلَلَةٌ the *Ya* being changed into Alif by a common rule of permutation.

OF شَتَّانَ

Is derived from شَتٌّ *separation*, by the addition of *Alif* and *Noon* redundant. Ruzee says, it frequently denotes surprise or astonishment along with its original meaning, as شَتَّانَ زَيْدٌ وَعَمْرٌو '*How* widely separated were Zued and Amr!' It is used in Conjunction with the expletive مَا and sometimes also with the word بَيْنَ both of which are then redundant, as شَتَّانَ مَا بَيْنَ عَمْرٍو وَبَكْرٍ but the Grammarian observes that this is of rare occurrence and should not be followed. Its final letter is sometimes written with *Kusra*, but more usually with *Futha*, as in the following verse supposed to be uttered by a way-worn Traveller in the midst of the Arabian Desert;

شَتَّانَ هٰذَا وَالْعِنَاقُ وَالنَّوْمُ ۞

وَالْمَشْرَبُ الْبَارِدُ فِي ظِلِّ الدَّوْمِ* ۞

How distant feels this wild and desert space,
From the warm pressure of a Friend's embrace,
How far from cooling springs or soft repose,
Where the tall Tree its grateful shelter throws.

* The دَوْم is a large branchy *sub-tegmine-fagi* kind of tree, perhaps the Palmetto, whose fruit are the مُقْلٌ.

The above six Nouns necessarily require an agent, which agent is the second personal Pronoun concealed in them.

The remaining three are used as verbs in the PAST time, and give رَفْع to a Noun, or govern it in the Nominative Case as its proper agent.

7. The *first* is هَيْهَاتَ in the sense of بَعُدَ.

EXAMPLE.

هَيْهَاتَ زَيْدٌ
أَيْ بَعُدَ زَيْدٌ
} Zued was distant.

Annotation.

هَا

هَا answers to *take, seize,* &c. and admits of the pronominal affix of the 2d person, as هَاكَ هَاكُمَا هَاكُمْ هَاكِ هَاكُمَا هَاكُنَّ masculine, and feminine.

هَيْهَاتَ

This word with the final letter marked *Futha* is peculiar to the people of Hijaz; and with the *Kusra* to the tribe of Tumeem. The final letter is sometimes marked *Summa*, and sometimes with the *Tunween*, as

تَذَكَّرْتُ أَيَّامًا مِنَ الصِّبَا
فَهَيْهَاتَ هَيْهَاتَ رُجُوعُهَا

'I remembered the season of youth but alas how distant was its return!'

It assumes in the Qamoos no less than fifty-one different shapes, the following eleven are supposed to be common:

هَيْهَاتَ هَيْهَاتُ هَيْهَاتِ هَيْهَاتًا هَيْهَاتٍ هَيْهَاتٌ

أَيْهَا أَيْهَاكَ أَيْهَانَ هَيْهَانَ هَيْهَاتْ

6. The *sixth* is هَا in the sense of خُذْ.

EXAMPLE.

هَا زَيْدًا } Lay hold of or seize Zued.
أَيْ خُذْ زَيْدًا

This word occurs under three other various forms: First هَأْ with a *Humza,* quiescent in the place of *Alif.* Second هَاءِ with an additional *Humza Muksoora,* or marked with the vowel كَسْرَة and lastly هَاءَ with an additional *Humza Muftooha,* or Humza marked with the vowel فَتْحَة.

Annotation.

دُونَكَ and عَلَيْكَ.

دُونَكَ is compounded of دُونَ and the pronominal affix كَاف and may be rendered *take, accept,* &c. as in the following Example from the 2d Muqam of Hureeree.

دُونَكُمْ بَيْتَيْنِ آخَرَيْنِ

'Accept these other two verses.'

عَلَيْ is also compounded of the Preposition عَلَي and كَاف and may be translated *bring, induce, keep by,* or *remain close to,* &c.

حَيَّهَلْ

حَيَّهَلْ is compounded of حَيَّ in the sense of *make haste,* and هَلْ abbreviated from هَلَا (the English *holla,*) the compound being originally حَيَّهَلَا it occurs in the following forms حَيَّهَلْ حَيْهَلْ حَيَّهَلْ and is sometimes *transitive* of itself, and sometimes in Conjunction with a Preposition. حَيَّ is alone used by the Moohummudan Crier in his invocatory formula to prayers as حَيَّ عَلَى الصَّلوٰةِ 'Come to prayers.'

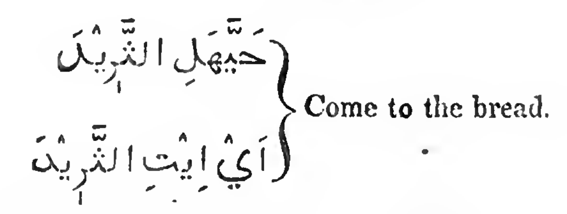
4. The *fourth* is عَلَيْكَ in the sense of اَلْزِمْ.

EXAMPLE.

عَلَيْكَ زَيْدًا
اَيْ اَلْزِمْ زَيْدًا
} Seize or compel Zued.

5. The *fifth* is حَيَّهَلْ in the sense of اِيتِ.

EXAMPLE.



حَيَّهَلِ الثَّرِيْدَ
اَيْ اِيتِ الثَّرِيْدَ
} Come to the bread.

Annotation.

when used as an Imperative, to correspond with '*put off*,' as well in the sense of *delay*, *defer*, *procrastinate*, &c. as that of *discarding*, which is thus used idiomatically in Shakspeare,—'the clothiers all *put off* the spinsters, carders, fullers, weavers.' It may be translated *differ* in Latin.

It takes the second personal Pronoun *Kaf* as an affix, as رُوَيْدَكَ and sometimes the expletive مَا as in the following Verse, said to be spoken by an Arab to a bad Poet who had tormented him with a vile Poem in his praise.

☼ وَاللّٰهِ لَوْاَرَدْتَ الدَّرَاهِمَ ☼ لَاُعْطِيَنَّكَ رُوَيْدَ مَا الشِّعْرَ ☼

'If you wish for money I will certainly give it to you,
But (for God's sake) have done with Poetry!'

بَلْهَ

May be translated, *suffer*, *let alone*, *meddle not*, and is found Synonymous with كَيْفَ as in the following example given by Ruzee ☼ اِنَّ فُلَانًا لَا يُطِيقُ اَنْ يَحْمِلَ الْفِهْرَ فَمِنْ بَلْهَ اَنْ يَاتِيَ بِالصَّخْرَةِ ☼

'Certainly such a person has not strength sufficient to take up a pebble, how then should he carry here a rock.'

2. The *second* is بَلْهَ in the sense of دَعْ.

EXAMPLE.

بَلْهَ زَيْدًا
أَيْ دَعْ زَيْدًا } Give up or relinquish Zued.

3. The *third* is دُونَكَ in the sense of خُذْ.

EXAMPLE.

دُونَكَ زَيْدًا
أَيْ خُذْ زَيْدًا } Take, or seize Zued.

Annotation.

others supposed to be in the Aorist, as أُفٍّ '*it grieves me,*' which is said to occur under forty-one various forms; the following are more common, أُفِّ أُفَّ أُفٍّ أُفًّا أُفِّي: and the word أَوِّهْ '*It pains me,*' which also assumes a variety of shapes, as أَوْهِ أَوَّهْ أَوِّهِ آهٍ آهْ; but Ibnool Hajib the celebrated author of the Kafeea, and the generality of Arabian Grammarians, will not admit of any Verbal Nouns being found in the Aorist, and explain those above quoted as applicable to past time.

OF رُوَيْدَ

This word has a variety of uses. It occurs 1st as a Verbal Noun. 2d as an attribute or Adjective, as سَارُوا سَيْرًا رُوَيْدًا They travelled or made a a slow or tedious journey; 3d as the حَالْ i. e. a *Descriptive* Noun, for the purpose of describing the state of the Agent or Object of a verb, as سَارُوا رُوَيْدًا they travelled in a *slow manner.* 4th as a Noun governing another in the Aorist or Oblique Case, as رُوَيْدَ زَيْدٍ the slow progress, or tardy journey of Zued!

The author of the Qamoos makes رُوَيْدَ the diminutive of رُوْدٌ 'travelling slowly,' as امْشِ عَلَى رُودٍ 'go on slowly or in an easy pace;' but it is given in Ruzee as the dimin. of إِرْوَادٌ. It seems

CLASS NINTH.

The *ninth* CLASS contains *nine* words termed أسماء الأفعال or VERBAL NOUNS, because they are considered equivalent in signification to verbs. Of these, six are used as the second person of the Imperative and give نصب to a Noun, or govern it in the Objective Case as its Object.

1. The *first* of these is رُوَيْدَ in the sense of أمهل and is used in the beginning of a sentence.

EXAMPLE.

رُوَيْدَ زَيْدًا } Put off Zued, or
أَيْ أَمْهِلْ زَيْدًا } Let Zued alone.

Annotation.

The author of the Grammatical Treatise called the مُفَصَّل MOOFUSSUL, divides Verbal Nouns into two Classes, the first having the sense of verbs in the 2d Person of the Imperative mood, the second of verbs in the past time, which are termed اسماء الاخبار or Nouns of Predication. The first Class, or those equivalent to the Imperative of verbs, are either transitive as exemplified in the Commentary, or intransitive, as صه *be silent* إيه *go on* (with your discourse), like *Agedum* in Latin; or and هيت *make haste* which occurs under four various foms, as هيتك هيك ; هية ; and هيتا the last of which is exemplified in the following distich:

فقد دجى الليل هيتا هيتا ۞

'For the night is dark, so hasten, hasten!'

Also نزال *alight* or *descend;* قدك and قطك *enough for you;* اليك *return, come back.*

The Verbal Nouns termed اسماء الاخبار are generally found in the past time as شتان *he hastened,* in the sentence شتان ذا خروجا 'He hastened his coming out!' but there are some

وَاَتَى اِلَيْهِ وَقَالَ اَلَمْ تَقُلْ اَنْتَ اَيُّهَا الطَّبِيبُ الْجَاهِلُ الاَحْمَقُ اِنَّ مَنْ
يَاكُلُ اَرْبَعِينَ يَوْمًا كُلَّ يَوْمٍ خَمْسَ عَشَرَةَ بَاذِنْجَانَةً يُجَنُّ وَكَاَيِّنْ
بَاذِنْجَانَةً اَكَلْتُ فَوْقَ الْخَمْسَ عَشَرَةَ وَلَمْ اُجَنَّ فَوَاللّٰهِ لاَ بُدَّ لِي اَنْ
اَقْتُلَكَ بِهٰذَا السَّيْفِ فَهَرَبَ الطَّبِيبُ مِنْ عِنْدِهِ وَغَلَقَ عَلَيْهِ الْبَابَ وَقَالَ
سَامِحْنِي يَا صَاحِ وَاَنَا اَتُوبُ عَلَى يَدِكَ مِنْ اَنْ آمُرَ اَحَدًا بِاَكْلِ
الْبَاذِنْجَانِ مَا دُمْتُ حَيًّا ۞

S T O R Y.

Whoever said a certain Physician will eat the Mad-Apple* for forty days successively will lose his senses. A person present said, how much of it must be eaten every day for that purpose? The Physician answered, *so much,* and made a motion with his hand three times towards him, to denote fifteen of them. The man went away and continued eating the Mad-Apple and in the forty first night, he put on his sword and went to the Physician and said—did you not say O stupid and ignorant Doctor, that whoever would eat fifteen of the fruit of the Mad-Apple for forty days successively would lose his senses? And howmany have I eaten beyond that number and yet am not mad? and now I swear by God I will put you to death with this sword. The Doctor alarmed ran off and shut the door against him, and said O pardon me my friend!—I repent of my misconduct, and promise you never to prescribe the Mad-Apple to another as long as I live.

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* بَاذِنْجَان It is also called the Egg-plant, *Melongena,* and is supposed (probably by those who have tasted of it) to be the mandrake of Theophrastus, which when eaten excites symptoms of madness. It is called in the Hindoostanee language بینگن *Buengun,* from which word or perhaps form the Persian بادنگان it may have found its way to Arabia.

The *fourth* is كَأَيِّنْ compounded of the KAF OF SIMILITUDE and the word أَيٍّ but is used to denote an INDEFINITE NUMBER, without any relation to the meaning of its component parts, as

كَأَيِّنْ رِجَالًا لَقِيتُ I visited some men.

It is also used Interrogatively, as

كَأَيِّنْ دِرْهَمًا عِنْدَكَ How many Dirhums have you?

Annotation.

OF كَأَيِّنْ

The word كَأَيِّنْ is also compounded of the كَافْ of similitude, and أَيٍّ as mentioned by the Commentator, and is synonymous with كَمْ Its تَمْيِيز when preceded by مِنْ is *Mujroor*, as in the following example from the Qooran,

كَأَيِّنْ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ

"How many Prophets have encountered those who had myriads of Troops."

The words in this class are included in the following story.

حِكَايَة

قَالَ بَعْضُ الْأَطِبَّاءِ إِنَّ مَنْ يَأْكُلِ الْبَاذِنْجَانَ أَرْبَعِينَ يَوْمًا يُجَنُّ فَقَالَ لَهُ بَعْضُ الْحُضُورِ كَمْ بَاذِنْجَانَةً يَأْكُلُ فِي كُلِّ يَوْمٍ قَالَ كَذَا بَاذِنْجَانَةً وَأَشَارَ إِلَيْهِ بِكَفِّهِ ثَلٰثَ مَرَّاتٍ يَعْنِي خَمْسَ عَشْرَةَ بَاذِنْجَانَةً فَسَارَ رَوَاظَبَ عَلَى أَكْلِ الْبَاذِنْجَانِ وَفِي اللَّيْلَةِ الْإِحْدَى وَالْأَرْبَعِينَ تَغَلَّلَ سَيْفَهُ

2. The second is the word كَمْ which is used to denote an INDETERMINATE NUMBER, (عَدَدٌ مُبْهَمٌ) and has a twofold relation: The *first* is termed اِسْتِفْهَامِيَّةٌ or the INTERROGATIVE كَمْ when used in the sense of interrogation, and governs the تَمْيِيز in the Objective Case, as

كَمْ رَجُلاً ضَرَبْتَهُ How many men did you strike?

The *second* is termed خَبَرِيَّةٌ or the INDICATIVE, when not used Interrogatively, and governs the تَمْيِيز in the OBJECTIVE Case if any word happen to intervene between it and the تَمْيِيز as

كَمْ عِنْدِي رَجُلاً There are several men with me.

But if no word intervene it governs the تَمْيِيز in the Aorist or Oblique case, as

كَمْ رَجُلٍ ضَرَبْتُهُ I struck several men.

كَمْ غُلَامٍ اِشْتَرَيْتُ I purchased several boys or slaves.

The *third* is كَذَا compounded of كَافُ التَّشْبِيه or Kaf of similitude, and the pronoun ذَا but is used to denote an *Indeterminate* number, and is never applied Interrogatively, as

كَذَا رَجُلاً عِنْدِي There are so many men with me.

Annotation.

OF كَذَا

كَذَا compounded of the كَاف of similitude and the demonstrative pronoun ذَا is frequently used in its etymological sense, and has no governing power, as رَأَيْتُ زَيْدًا فَاضِلاً وَرَأَيْتُ عَمْرًا كَذَا 'I found Zued learned, and Amr the *same*.' But when used as a single word, it denotes an *indeterminate number*, as أَتَذْكُرُ يَوْمَ كَذَا وَكَذَا فَعَلْتَ كَذَا وَكَذَا 'Do you remember such and such a time when you did so and so.' It may be also rendered, *so much*, قَبَضْتُ كَذَا دِرْهَمًا 'I took *so much* money.'

But if the تَمْيِيز be FEMININE, the first member of the compound will be Feminine also:

EXAMPLES.

اِحْدَى وَعِشْرُونَ امْرَءَةً Twenty one women.

اِثْنَانِ وَعِشْرُونَ امْرَءَةً Twenty two women.

Of the other digits from *three* to *nine* inclusive the order will be as follows:—the تَمْيِيز being a MASCULINE Noun, the first word in the compound will be Feminine:

EXAMPLE.

ثَلٰثَةٌ وَعِشْرُونَ رَجُلًا Twenty three men.

But if the تَمْيِيز be FEMININE, the reverse must take place, and the first word of the compound will be Masculine.

EXAMPLE.

ثَلٰثٌ وَعِشْرُونَ امْرَءَةً Twenty three women.

And so on in the same manner to NINETY-NINE.

Annotation.

When كَمْ is used interrogatively with a preposition prefixed to it, it renders the تَمْيِيز *Mujroor*, (the preposition مِنْ being understood,) as بِكَمْ دِرْهَمٍ اشْتَرَيْتَ هٰذَا 'For how many Dirhums did you purchase this?' but alone or unconnected with a preposition it renders the تَمْيِيز *Munsoob*.

When كَمْ is used to denote *assertion*, it is supposed to be Synonymous with تَكْثِير, and its تَمْيِيز is sometimes a Noun in the Plural number, like the تَمْيِيز of عَشَرَة as كَمْ غِلْمَانٍ مَلَكْتُ 'I have purchased several slaves.' And sometimes in the singular, as كَمْ دِرْهَمٍ اَنْفَقْتُ 'I have spent much money.' The تَمْيِيز in all such cases being rendered *Mujroor*.

But if the تَمْيِيز be a FEMININE Noun, the order is reversed, and the *first* member of the compound will be MASCULINE, and the *second* FEMININE.

EXAMPLES.

ثَلَاثَ عَشْرَةَ امْرَأَةً Thirteen women.
أَرْبَعَ عَشْرَةَ امْرَأَةً Fourteen women, *and so on to*
تِسْعَ عَشْرَةَ امْرَأَةً Nineteen women.

The cardinal numbers اَحَد, اِثْنَان, &c. to تِسْعَة when combined with عِشْرُونَ TWENTY, and its cognate numbers in a decimal progression as far as تِسْعُونَ NINETY, take the وَاوُ الْعَطْف or Copulative Conjunction واو between the members of the compound: If then the تَمْيِيز be a MASCULINE Noun, the first member of the compound when it happens to be وَاحِد or اِثْنَان (but not of the other units,) will be Masculine also:

EXAMPLES.

أَحَدٌ وَعِشْرُونَ رَجُلاً Twenty one men.
اِثْنَانِ وَعِشْرُونَ رَجُلاً Twenty two men.

Annotation.

OF كَمْ

The word كَمْ is derived by some from the preposition كاف and the interrogative مَا by the rejection of the Alif; but the general opinion I believe is, that it is simple and uncompounded. It admits a preposition before it and is therefore considered a noun, as عَلَى كَمْ جِذْعٍ بَنَيْتَ بَيْتَكَ 'Upon how-many beams have you built your house?'

The تَمْيِيز of كَمْ is sometimes rejected if the sense of the sentence can be made out from the context, as كَمْ صُمْتَ for كَمْ يَوْمًا صُمْتَ how many days have you fasted?

But if the تَمْيِيز be FEMININE, the reverse will take place and both members of the compound be FEMININE also:

EXAMPLES.

احدى عشرة امرئة Eleven women.
اثنتا عشرة امرئة Twelve women.

The other cardinal numbers from *three* (ثلاثة) to *nine* (تسعة) inclusive, in construction with عشر *ten*, are applied as below; the *first* member of the compound being FEMININE the *second* MASCULINE, and this always happens when the تمييز is a MASCULINE Noun:

EXAMPLES.

ثلاثة عشر رجلا Thirteen men.
اربعة عشر رجلا Fourteen men, *and so on to*
تسعة عشر رجلا Nineteen men.

Annotation.

always refers to *number*, whereas the تمييز and مميز have a more general application as explained in page 8 and 9 of the 1st Book. The word عشرة in the text expresses the *number ten* abstractedly and differs perpaps from عشر in the same way as δεκάς from δέκα in Greek, or *Decas* from *Decem* in Latin. It always goverus the تمييز in the AORIST or OBLIQUE Case, in other words its تمييز is مجرور The same government is applicable to the cardinal numbers from *three* to *nine* inclusively: in these cases the تمييز is a noun plural either in form or meaning as ثلاثة رجال and ثلاثة نفر 'Three men, or three individuals.' But the compounded numerals from *ten* to *ninety-nine*, give *Nusub*, or govern the تمييز in the objective case, which must always be in the singular number. The تمييز of the words مائة a *hundred*, and الف a *thousand* must be in the singular number and Aorist case, as مائة رجل 'A hundred men,' الف درهم a thousand Dirhums, as also مائة عامل the name of the Book on which the present work is a Commentary.

CLASS EIGHTH.

The *eighth* Class contains *four* words which give نَصْب to an Indefinite Noun (اِسْم نَكِرَة) or govern it in the Accusative or Objective case, as the تَمْيِيز or Noun of Specification.

1. Of these the *first* is عَشَرَة Ten, when compounded with اَحَد One; اِثْنَان Two; ثَلاثَة Three; اَرْبَعَة Four; خَمْسَة Five; سِتَّة Six; سَبْعَة Seven; ثَمَانِيَة Eight and تِسْعَة Nine.

The same government is applicable to the Numbers, عِشْرُوْن Twenty; ثَلاثُوْن Thirty; اَرْبَعُوْن Forty; خَمْسُوْن Fifty; سِتُّوْن Sixty; سَبْعُوْن Seventy; ثَمَانُوْن Eighty; تِسْعُوْن Ninety, whether compounded or not, but these are properly comprised among the Analogous governors, under the head of اَلاِسْمُ التَّامُّ or Integral Nouns.

If the تَمْيِيز be a Masculine Noun, the grammatical arrangement of the units اَحَد and اِثْنَان in construction with عَشَر will be as follows, with both members of the compound number in the Masculine Gender:

EXAMPLES.

اَحَدَ عَشَرَ رَجُلاً Eleven men.

اِثْنَا عَشَرَ رَجُلاً Twelve men.

Annotation.

The words contained in the eighth Class are nouns of number either determinate or indeterminate, which generally give نَصْب and sometimes جَرّ to an indefinite noun, or govern it in the Objective, and Aorist or Oblique Cases; and as Numbers in their applicate sense refer to particulars, in opposition to those in the abstract, the word expressive of that particularity is always termed تَمْيِيز or مُمَيِّز the noun of specification or Particularity; or the Specifier, and significantly مَعْدُود the noun Numbered. It must however be remembered that the مَعْدُود

يَنْزَعْ نَعْلَيْهِ تُقَبِّلْ قَدَمَيْهِ فَإنَّ مَحَبَّتِي لَهُ أكْثَرُ مِنْ مَحَبَّتِي لِهٰذَا الطِّفْلِ

فَخَجِلَ مِنْ كَلَامِهَا وَانْصَرَفَ ۞

STORY.

A certain city lounger was standing one day in the street, and happened to see a woman of elegant appearance pass by with a child in her arms. He said to the people about him, ' if any one will bring me that child in order that I may kiss his feet, I will give him ten Dirhums,' but no body answered him. He addressed them again, and said, ' I will give fifteen Dirhūms to any one that will bring me the child,' but they continued silent as before. I had better said he to himself leave these blockheads alone, and watch the motions of the woman, and wherever she goes, go there also, and at whatever house she enters, stop there (and wait her coming out,) upon which he began to follow her. The woman (turned round) and said, ' what is your object Sir, in pursuing me thus? I wish replied he for permission to kiss the feet of that child, and if you allow me, I will do whatever you command. Why do you wish this said the woman? because I love you replied he, and you love the child, and the beloved of the beloved, is also beloved. The woman laughed at his answer, and said if you are determined on this, you had better wait for his father, who is about to proceed to the bath,* and when he takes off his shoes you can go and kiss his feet, for my love to him is greater than to this child. The fellow was abashed at her reply and retreated.

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* I have omitted a sentence here to avoid repetition.

The various governing words in the seventh Class are comprised in the following Story.

حكاية

كَانَ بَعْضُ اوْلَادِ السُّوقِ وَاقِفًا فِي الطَّرِيقِ وَاِذَا هُوَ بِاِمْرَأَةٍ بَدِيعَةِ الْحُسْنِ

وَالْجَمَالِ تَحْمِلُ طِفْلًا فَقَالَ لِمَنْ حَوْلَهُ مَنْ يَمْنَحُ لِي هَذَا الصَّبِيَّ لِاُقَبِّلَ

قَدَمَيْهِ اَمْنَحُ لَهُ عَشَرَةَ دَرَاهِمَ فَلَمْ يُجِبْهُ اَحَدٌ فَقَالَ اَيُّ رَجُلٍ يُعْطِينِي هَذَا

الصَّبِيَّ لِاُقَبِّلَ قَدَمَيْهِ اُعْطِهِ خَمْسَةَ عَشَرَ دِرْهَمًا فَلَمْ يُجِبْهُ اَحَدٌ فَقَالَ فِي

نَفْسِهِ اِنَّ صَلَاحِي اَنْ اَتْرُكَ هَاؤُلَاءِ السُّفَهَاءَ وَاَيْنَمَا تَتَوَجَّهْ هَذِهِ الْاِمْرَأَةُ

اَتَوَجَّهْ وَاَنَّى تَذْهَبْ اَذْهَبْ وَحَيْثُمَا تَدْخُلْ اَدْخُلْ وَاَخَذَ يَقُصُّ اَثَرَهَا

فَقَالَتْ لَهُ مَا بَالُكَ يَا هَذَا تَقُصُّ اَثَرِي قَالَ اُرِيدُ اَنْ تُنَاوِلِينِي هَذَا الطِّفْلَ

لِاُقَبِّلَ قَدَمَيْهِ وَمَا تَقُولِي لِي اَفْعَلْ قَالَتْ لِمَ قَالَ لِاَنِّي اُحِبُّكِ وَاَنْتِ

تُحِبِّينَهُ وَمَحْبُوبُ الْمَحْبُوبِ مَحْبُوبٌ فَضَحِكَتْ مِنْ قَوْلِهِ وَقَالَتْ لَهُ اِنْ كَانَ

لَا بُدَّ لَكَ مِنْ ذَالِكَ فَاِنَّ اَبُوهُ يُرِيدُ الْحَمَّامَ وَلَكَ اَنْ تَتَرَبَّصَ بِهِ وَمَهْمَا

يَنْصَرِفْ تَنْصَرِفْ وَحَيْثُمَا يَتَوَجَّهْ تَتْبَعْهُ وَاِنْ مَا يَدْخُلْ تَدْخُلْ مَعَهُ وَمَتَى

9. The *ninth* is اِذْ مَا and is applicable to TIME.

EXAMPLE.

اِذْ مَا تَفْعَلْ اَفْعَلْ When you do *it*, I will do *it*,

اَيْ That is,

اِنْ تَفْعَلِ الْآنَ اَفْعَلِ الْآنَ If you do it now, I will do it now, and
وَاِنْ تَفْعَلْ غَدًا اَفْعَلْ غَدًا If you do it to-morrow, I will do it to-morrow.

But if the verb in the second sentence, on that containing the *consequence* be in the Aorist, and not in the first or conditional sentence, then the AORIST may be either marked جَزْم or رَفْع at discretion.

EXAMPLE.

مَتَى كَتَبْتَ اَكْتُبُ When you write, I will write,

Annotation.

to denote *place*, but is also occasionally applicable to *time*, and is generally found to precede either a *nominal*, or a *verbal* sentence, as

قُمْتُ حَيْثُ زَيْدٌ قَائِمٌ I rose up when Zued rose.

جَلَسْتُ حَيْثُ جَلَسَ زَيْدٌ I sat down when Zued sat.

حَيْثُ is also written حَيْثَ ; حَيْثِ and حَوْثُ.

OF اِذْ مَا.

This word is considered by the author of the Mooghnee as a Particle Synonymous with اِنْ MOOBURRUD, IBNO SIRAJ, and FARSEE make it a *Zurf*. Some think it is seldom used as a governing word: and others that it is generally so. It is compounded agreeably to RUZEE of اِذْ and مَا.

8. The *eighth* is حَيْثُمَا and is also applicable to PLACE.

EXAMPLE.

حَيْثُمَا تَقْعُدْ اَقْعُدْ *Wherever* you sit, I will sit,

اَيْ That is,

اِنْ تَقْعُدْ فِى الْقَرْيَةِ اَقْعُدْ فِى الْقَرْيَةِ وَ اِنْ تَقْعُدْ فِى الْبَلْدَةِ اَقْعُدْ فِى الْبَلْدَةِ	If you sit in the Village, I will sit in the Village, and If you sit in the City, I will sit in the City.

Annotation.

OF اَيْنَمَا and اَنّٰى.

The word اَيْنَمَا compounded agreeably to the authority of Ibnool Hajib of اَيْنَ and مَا redundant, is also used *Interrogatively* as well as *Conditionally*, as اَيْنَمَا زَيْدٌ Where is Zued? The same remark is applicable to اَنّٰى which seems Synonymous with اَيْنَمَا as اَنّٰى زَيْدٌ Where is Zued: اَنّٰى however is sometimes taken in the sense of كَيْفَ as in the following example from the Qooran, as produced by رَضِي Ruzee.

اُنْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْاٰيَاتِ ثُمَّ انْظُرْ اَنّٰى يُؤْفَكُونَ ۞

Behold we declare unto them the signs (of God's unity) and then behold how they turn aside from the truth?

اَنّٰى is also used in a sense Synonymous with مَتٰى as اَنّٰى تَمْشِ اَمْشِ When you go, I will go.

OF حَيْثُمَا.

The author of the Mooghnee makes حَيْثُمَا a compound of حَيْثُ and مَا redundant. It is formed

7. The *seventh* is أَنَّى and is also applicable to PLACE.

EXAMPLE.

أَنَّى تَكُنْ أَكُنْ *Wherever* you reside, I will reside,

أَيْ That is,

إِنْ تَكُنْ فِي الْبَلْدَةِ أَكُنْ فِي الْبَلْدَةِ وَ — If you remain in the City, I will remain in the City, and

إِنْ تَكُنْ فِي الْبَادِيَةِ أَكُنْ فِي الْبَادِيَةِ — If you remain in the desert, I will remain in the desert.

Annotation.

I confess I cannot discover the exact meaning of this Verse and know not how مَهْمَا can be rendered Interrogatively:—perhaps it may be translated thus,

What a night, what a night for poor Paddy Whack,
Not a shoe to my foot, nor a shirt to my back!

O F أَيٌّ.

Is used Interrogatively, as. أَيُّ شَيْءٍ هٰذَا What thing is that?

And as a *Relative Pronoun*, as لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمٰنِ عِتِيًّا Certainly I will seperate from every tribe or nation, he who was most perverse against his GOD.

It sometimes follows an Indefinite Noun for the purpose of distinguishing it either by praise or censure, as زَيْدٌ رَجُلٌ أَيُّ رَجُلٍ Zued is a man; what a man! or after a proper name, as مَرَرْتُ بِعَبْدِ اللّٰهِ أَيِّ رَجُلٍ I passed by ABDOOLLAH, what a man!

6. The *sixth* is أَيْنَمَا applicable to PLACE.

EXAMPLE.

أَيْنَمَا تَمْشِ اَمْشِ *Wherever* you walk, I will walk,

أَيْ That is,

اِنْ تَمْشِ اِلَى الْمَسْجِدِ اَمْشِ اِلَى الْمَسْجِدِ وَ	If you walk to the Mosque, I will walk to the Mosque,
اِنْ تَمْشِ اِلَى السُّوقِ اَمْشِ اِلَى السُّوقِ	If you walk to the Market place, I will walk to the Market place.

Annotation.

OF مَهْمَا.

The Commentator considers مَهْمَا merely as a Noun, but the Grammarian سُهَيْلِي makes it also a Particle, as in the following Verse in which it is supposed Synonymous with اِنْ.

شِعْر

وَمَهْمَا تَكُنْ عِنْدَ امْرِءٍ مِنْ خَلِيقَةٍ

وَاِنْ خَالَهَا تَخْفَي عَلَي النَّاسِ تُعْلَمُ

'If a man possess a certain disposition, and is desirous to conceal it from mankind (it will not avail) it will be discovered.'

It is also supposed to be used *Interrogatively*, as in the following Verse.

مَهْمَا لِيَ اللَّيْلَةَ مَهْمَا لِيَهْ

اَوْدَي بِنَعْلَيَّ وَسِرْبَالِيَهْ

4. The *fourth* is مَهْمَا and as also applicable to TIME.

EXAMPLE.

مَهْمَا تَذْهَبْ اَذْهَبْ *Whenever* you go, I will go,

اَيْ That is,

اِنْ تَذْهَبِ الْيَوْمَ اَذْهَبِ الْيَوْمَ } If you go to-day, I will go to-day, and
وَاِنْ تَذْهَبْ غَدًا اَذْهَبْ غَدًا } If you go to-morrow, I will go to-morrow.

5. The *fifth* is اَيٌّ and is applicable to PERSONS OR THINGS; in other words to RATIONAL OR IRRATIONAL beings, and is always connected with another word in the relation of the Aorist or oblique Case.

EXAMPLE.

اَيُّهُمْ يَضْرِبْنِي اَضْرِبْهُ *Whosoever* strikes me, I will strike him,

اَيْ That is,

اِنْ يَضْرِبْنِي زَيْدٌ اَضْرِبْهُ } If Zued strikes me, I will strike him, and
وَاِنْ يَضْرِبْنِي عَمْرٌو اَضْرِبْهُ } If Amr strikes me, I will strike him.

Annotation,

OF مَتَى.

The word مَتَى is also used *Interrogatively*, as مَتَى نَصْرُ اللّٰهِ when will GOD assist us?

It is also Synonymous with فِي as وَضَعْتُهَا مَتَى كُمِّهِ 'I placed it in his cuff.' But this is an application of it peculiar I believe to the هُذَيْل tribe, who also use it in the sense of مِنْ as اَخْرَجَهَا مَتَى كُمِّهِ 'I took it out from his cuff.

2. She *second* is مَا and is more generally applicable to **THINGS, OR IRRATIONAL BEINGS,** (غَيْرِ ذِى الْعُقُول.)

EXAMPLE.

مَا تَشْتَرِ اَشْتَرِ *What* you purchase, I will purchase,

اَيْ That is,

اِنْ تَشْتَرِ الْفَرَسَ اَشْتَرِ الْفَرَسَ
وَاِنْ تَشْتَرِ الثَّوْبَ اَشْتَرِ الثَّوْبَ
If you purchase the Horse, I will purchase the Horse, and If you purchase the Cloth, I will purchase it.

3. The *third* is مَتَى and is applicable to **TIME.**

EXAMPLE.

مَتَى تَذْهَبْ اَذْهَبْ *When* you go, I will go,

اَيْ That is,

اِنْ تَذْهَبِ الْيَوْمَ اَذْهَبِ الْيَوْمَ
وَاِنْ تَذْهَبْ غَدًا اَذْهَبْ غَدًا
If you go to-day, I will go to-day, and If you go to-morrow, I will go to-morrow.

Annotation.

This Poet was contemporary with Mohummud, from whom tradition says he received the name of HUSSAN, in consequence of having delighted the Prophet by some Verses in his praise, and upon hearing which he is said to have called out حَسَّان Most beautiful!

OF مَا.

The author of the Mooghnee says that مَا as a governing Noun, is sometimes significant of *time*, as فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ 'As long as they preserve their faith to you, do you the same with them:' and that it is sometimes used without any relation whatever to time, as وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللهُ 'God knows whatever good you do.'

Particle إِنْ and are placed in construction before two verbs, the first of which is the cause of the second. The first is termed اَلشَّرْط and contains the CONDITION: the other اَلْجَزَاء and expresses the CONSEQUENCE. If the verb in both cases be in the AORIST, or in the conditional sentence alone, it must in either way receive the mark جَزْم

They are as follows:

إِنْ مَا حَيْثُمَا اَنَّى اَيْنَمَا اَيُّ مَهْمَا مَتَى مَا مَنْ

I. Of these the *first* is مَنْ and is never applied but to PERSONS OR RATIONAL BEINGS, (ذُو الْعُقُول.)

EXAMPLE.

مَنْ يُكْرِمْنِي اُكْرِمْهُ *He* who honors me, I will honor him,

اَيْ That is,

إِنْ يُكْرِمْنِي زَيْدٌ اُكْرِمْهُ — If Zued honors me, I will honor him, and
وَإِنْ يُكْرِمْنِي عَمْرٌو اُكْرِمْهُ — If Amr honors me, I will honor him.

Annotation.

2. *Relatively*, in the sense of اَلَّذِي, as

اَلَمْ تَرَ اَنَّ اللّٰهَ يَسْجُدُ لَهُ مَنْ فِي السَّمٰوَاتِ وَمَنْ فِي الْاَرْضِ

' Do not you see, that whatever is in the Heavens, or in the Earth prostrates or humbles itself before God?'

3. As an *Indifinite Noun* qualified by an Adjective, as in the following Verse of the celebrated Poet HUSSAN;

كَفَى بِنَا فَضْلاً عَلَى مَنْ غَيْرُنَا
حُبُّ النَّبِيِّ مُحَمَّدٍ اِيَّانَا

" This excellence is all we require to establish our pre-eminence over others, *namely* the love of the Prophet Mohummud towards us."

name, on the contrary believing she wished for that which no plant or herb can cure,‡ said to his Apprentice, give the lady my boy, what she wishes of you. The woman was enraged at the insinuation, and said, I never thought of the strange idea, which has entered your mind; I merely wished for a little of the medicine called LOVE'S-APPLE. The Apothecary felt embarrassed, and said, O my good daughter do not annoy yourself, but say if you please, LOVE-APPLE.§ He then gave an order to his boy to weigh her out three Drams of it, and not to stint her in the weight.

CLASS SEVENTH.

The *seventh* CLASS contains *nine* words, which give جَزْم or the QUIESCENT mark to the AORIST. They possess a conditional or hypothetical signification like the

literally, the *desire* or *ardour of love.* I am aware that the LOVE-APPLE, as a genus of the *Monogynia* order, is not exactly applicable to the Arabian plant, but it serves to convey some idea of the Pun, and this is all I intended.

‡ The original means simply, "that which the heart pants after from the *bitterness*, or violence of love." We may suppose that the Arabian Apothecary from the Lady's mistake imagined her in search of the *Agnus Castus*, or some other love antidote, but having no idea that so much virtue could be found in an herb:—*He mihi quod nullis amor est medicabilis herbis!* Unwittingly recommended her to his Apprentice.

§ Or two *miskals* which are supposed equal to three Drams.

Annotation.

OF مَنْ.

The word مَنْ has various other uses besides those mentioned in the Commentary; the following are of common occurrence and may be worth inserting:

It is used, 1st *Interrogatively*, as مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا who has aroused us from our place of rest (i. e. the Grave)?

عَطَّارٍ عِنْدَهُ غُلَامٌ حَسَنُ الصُّورَةِ وَقَالَتْ لَهُ مُرْ هٰذَا الْغُلَامَ يَا شَيْخُ لِيَزِنَ لِي

بِدِرْهَمَيْنِ شَيْئًا مِنْ هَوَي الْجَوَى فَلَمْ يَفْهَمْ أَنَّهَا تُرِيدُ الْهَوَا جَوَّا وَخَالَ

أَنَّهَا تَسْأَلُ عَمَّا تَهْوَى النَّفْسُ مِنْ مَرَارَةِ الْعِشْقِ وَقَالَ لِلْغُلَامِ هَبْ لَهَا مَا تُرِيدُ

مِنْكَ يَا بُنَيَّ فَغَضِبَتِ الْامْرَأَةُ وَقَالَتْ إِنِّي لَمَّا أَقْصِدُ مَا خَطَرَ بِبَالِكَ يَا شَيْخُ

وَإِنَّمَا أُرِيدُ دَوَاءً يُسَمَّى هَوَى الْجَوَى فَخَجِلَ الشَّيْخُ وَقَالَ لَهَا لَا تُكَدِّرِي

خَاطِرَكِ يَا بُنَيَّةُ وَقُولِي هَوَا جَوَّا ثُمَّ قَالَ لِلْغُلَامِ زِنْ لَهَا بِدِرْهَمَيْنِ مِثْقَالَيْنِ

مِنْ هَوَا جَوَّا وَلَا تَبْخَسْهَا فِي الْوَزْنِ ❊

STORY.

It is related that a woman was troubled with a tingling* in her ear, and went to a Physician for his advice on the subject. The Physician said, if you apply (to your ear) the yolk of an egg, and a little pulverized LOVE-APPLE you will be well. The woman went to an Apothecary, who had a handsome Apprentice, and said, I will thank you to desire your boy to weigh me out two Dirhums worth of LOVE'S-APPLE!† The Apothecary not knowing, that she meant the plant of that

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* The word طَنِين is derived from طَنّ which corresponds both in sound and sense with *tinkle* in English, and *tinnio* in Latin. It is here used technically for the *Tinnitus Aurium* of Physicians.

† I have endeavoured to imitate the quibble in the original on the words هَوَاجَوَّا HUOWA-JUWWA, and هَوَي الْجَوَي HUOWUL-JUOWA. The first is the name of an *herb* or *plant:* the second means

But if the Aorist be merely in the latter sentence, or in that containing the *consequence*, it may, or may not be marked جَزْم at discretion, as إِنْ ضَرَبْتَ أَضْرِبْ If you beat, I will beat.

Annotation.

قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ

'Say (O Mohummud) to my faithful servants; let them observe the stated hours of prayer.

OF لَا النَّهْي *OR THE PROHIBITIVE* لَا.

The Prohibitive Particle لَا is seldom found with the 1st Person, but is equally applicable to the 2d and 3d. Its origin and character are disputed. Some Grammarians derive it from the لَام Lam of command, by adding to it *Alif*—سُهَيْلِي says it is not a *prohibitive* but a *Negative* Particle, and that the government ascribed to it, is to be attributed to the Imperative Lam understood: but both these opinions are overruled by the author of the Mooghnee who confirms the doctrine recorded in the Commentary.

OF THE PARTICLE إِنْ.

There is nothing to be remarked of إِنْ except that it is used as a *Negative* as well as a *conditional* Particle, and that it is frequently found as a mere expletive. Schultens says it is used rhetorically as an animated *Aposiopesis* in swearing, a use that has not been discovered by any of the Arabian Grammarians, and which I shall not therefore transcribe. The Particles in Class the Sixth are illustrated in the following Story.

حكاية

قِيلَ إِنَّ امْرَءَةً أَضَرَّ بِهَا الطَّنِينُ فَشَكَتْ حَالَهَا إِلَى الطَّبِيبِ فَقَالَ لَهَا

إِنْ تَسْتَعْمِلِي صِغَارَ الْبَيْضِ وَمَسْحُوقَ الْهَوَا جَوًّا تَبْرَئِي فَانْطَلَقَتْ إِلَى

5. The Particle إِنْ is used before two sentences, the first of which must be a VERBAL one, (اَلْجُمْلَةُ الْفِعْلِيَّةُ); the second may be either verbal or NOMINAL, (اَلْجُمْلَةُ الْاِسْمِيَّةُ). The first branch of the proposition contains a CONDITION, and is termed, (اَلشَّرْطُ) the second the CONSEQUENCE, and is called, (اَلْجَزَاءُ). If a verb in the AORIST be found in both sentences, or in the *conditional* sentence alone, it must necessarily be marked جَزْم as:

إِنْ تَضْرِبْ اَضْرِبْ
إِنْ تَضْرِبْ ضَرَبْتُ } If you strike, I will strike.

إِنْ تَضْرِبْ فَزَيْدٌ ضَارِبٌ } If you strike, then Zued will strike, or *lit.* Zued is a striker.

Annotation.

in delusione. Vid. Schult. ad Exc. Ham. p. 389. But the fact I believe is that إِنْ is always taken in a Negative sense when followed by a Particle of *exception:* the above reading is sanctioned by عَاصِم ASIM; حَمْزَة HUMUZA; اِبْنُ عَامِر IBNO AMIR and others.

OF THE PARTICLE CALLED لَامُ الْاَمْرِ *OR IMPERATIVE* لَام.

The لَامُ الْاَمْرِ or letter لَام of command may be always marked with the vowel كَسْرَة, but the Grammarian سُلَيْم makes it فَتْحَة. When it follows either the Conjunction وَاو or فَ it is generally rendered *Quiescent,* and also occasionally after ثُمَّ.

It is generally omitted in the 2d Person of the Imperative Active, and also in the 1st Person, and is sometimes understood in Poetry, though its government remains, as وَيَكُنْ لِلْخَيْرِ مِنْكَ نَصِيبٌ ‘ And let your generosity or munificence reserve for me a portion.’ The Grammarian مُبَرِّد however does not subscribe to this rule even in Poetry, unless it is found preceded in the Sentence by the PREPOSITION لَام, as

4. The لَاءُ النَّهْيِ or Prohibitive لَا is directly opposed in sense to the لَامُ الأَمْرِ or لَامْ of command, and prohibits or forbids the performance of an action by an agent, whether the 1st 2d or 3d PERSON.

EXAMPLES.

لَا يَضْرِبْ Let him *not* strike.

لَا تَضْرِبْ Do thou *not* strike.

لَا أَضْرِبْ Let me *not* strike.

لَا نَضْرِبْ Let us *not* strike.

And in the Passive voice, as

لَا يُضْرَبْ Let him *not* be struck.

لَا تُضْرَبْ Be thou *not* struck.

لَا أُضْرَبْ Let me *not* be struck.

lَا نُضْرَبْ Let us *not* be struck.

Annotation.

which amounts to this, that, 'every soul hath a guardian over it,' and in this way the sentence is rendered by Sale, as well as Marracci, though the latter reads لَمَا instead of لَمَّا, and makes إِنْ a *conditional* instead of a *Negative* Particle,—" Si omnis anima certe non est super eam custos!" Yet Marracci knew that إِنْ was occasionally used as a negative Particle, though he has not in his Note given any rule for it.—" Particula إِنْ, *si*, habet apud Arabes, sicut etiam apud Hebreos, vim juramenti Negativi in affirmatione, et affirmitivi in Negatione ut hoc loco, in quo ita explicanda est sententia, and the learned SCHULTENS in his Notes on the HAMASA, thinks its real meaning on all such occasions as the above is *if*." Sunt qui إِنْ *si* alias, subinde *negare* existiment; ut in Alcorani illo إِنِ الْكَافِرُونَ إِلَّا فِي غُرُورٍ *non sunt impii nisi in delusione*, at vera Syntaxis adfert *si impii, nisi*

3. The Particle, or letter termed لَامُ ٱلْأَمْرِ or Imperative لَامْ demands the performance of an action, or requires something to be done, either by a

PERSON ABSENT (اَلْغَائِبُ الْغَائِبُ) i. e. THE THIRD PERSON, as

لِيَضْرِبْ زَيْدٌ Let Zued strike.

Or, by the SPEAKER HIMSELF (اَلْفَاعِلُ اَلْمُتَكَلِّمُ) i. e. The FIRST PERSON, as

لِأَضْرِبْ Let me strike.

لِنَضْرِبْ Let us strike.

Or in the PASSIVE VOICE, (in the following order,) as

لِيُضْرَبْ زَيْدٌ Let Zued be struck.

لِتُضْرَبْ Be thou struck.

لِأُضْرَبْ Let me be struck.

لِنُضْرَبْ Let us be struck.

Annotation.

two members, the second of which is connected with the first by means of this Particle, as لَمَّا جَاءَنِي أَكْرَمْتُهُ 'When he came, I honored him:' It is therefore termed by Grammarians حَرْفُ وُجُودٍ to denote the relation it bears to, or its *existence* with some other thing; and by others again حَرْفُ وُجُوبٍ for a similar reason, to indicate its *necessary* connexion with some subsequent Event. اِبْنُ جِنِّي ; فَارِسِي ; اِبْنُ سَرَّاج and many other Grammarians however consider it as a Noun of time, synonymous with the word حِينْ but IBNO MALIK thinks rather with إِذْ

لَمَّا Is also used in the sense of اِسْتِثْنَاء or *exception*, as in the following example from the 86th Chapter of the Qooran:

إِنْ كُلُّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ

'There is no Soul *without* a Guardian over it.'

2. The Particle لَمَّا is used like لَمْ but is peculiarly applied in the sense of اِسْتِغْرَاق to denote *universality of past time*, and indicates, that the action conveyed by the verb was never performed *at any past* period.

EXAMPLE.

لَمَّا يَضْرِبْ زَيْدٌ In the sense of

مَا ضَرَبَ زَيْدٌ فِي شَيْءٍ مِنَ الْأَزْمِنَةِ الْمَاضِيَةِ

Zued did not strike (him), at *any past* period.

Annotation,

OF THE PARTICLE لَمَّا.

The distinction observed by the Arabian Grammarians in point of sense between لَمْ and لَمَّا seems to be this, that لَمْ as a Negative relates to a *portion* of time past, whereas لَمَّا in a more comprehensive and absolute sense, embraces the *whole* period; we can say therefore لَمْ يَكُنْ ثُمَّ كَانَ "It was not *then*, but was afterwards;" but we could not substitute لَمَّا in the sentence, and say لَمَّا يَكُنْ ثُمَّ كَانَ which would in fact amount to this,—"It *never* was and *then* was." This is the general opinion of Grammarians, but there are some who consider these Particles as synonymous in every respect.

The author of the قَطْرُ النَّدَا ; makes it a compound of لَمْ and مَا which is confirmed by رَضِي Ruzee, who adds that مَا is added to it in the same manner as in أَيْنَمَا &c. These Grammarians observe another distinction in the use of لَمْ and لَمَّا the former of which they say may be preceded by a *conditional* Particle, as اِنْ لَمْ يَكُنْ or لَوْلَمْ يَكُنْ but we cannot say اِنْ لَمَّا يَكُنْ or لَوْ لَمَّا يَكُنْ.

لَمْ differs also from لَمَّا in this, that the verb of the latter may be some times omitted in a Sentence, as قَرُبْتُ الْبَلْدَةَ وَلَمَّا that is لَمَّا اَدْخُلْهَا 'I went close to the City, but did not enter it.'

The word لَمَّا besides its use as a governing Particle, is employed to denote *time*, and seems in this case to resemble *when*. As such, it is prefixed to a verb in the *past* time, in a Proposition consisting of

noon and evening prayers.—Then, said he, I will sing you something that will please you. One of my friends called upon me in the evening, and informed me that the King had ordered the Songster to be put to death.—On what account I asked? Because replied he, the King's Daughter heard him singing to-day and was so enchanted with his voice, that she was nearly throwing herself down from the top of the palace *in ecstasy*;—the King ran and drew her in from the window, and having locked the door, ordered the Musician to be put to death. On hearing this said the learned man, I made my escape, as soon as the people left me, fearing I might experience the same fate myself, I being in fact the cause of his singing.

CLASS SIXTH.

The *sixth* CLASS contains *five* PARTICLES which being prefixed to the AORIST, render the final letter جَزْم or QUIESCENT, viz.

إِنْ لَاَلنَّهْيِ لَامُ الْأَمْرِ لَمَّا لَمْ

1. The Particle لَمْ converts the AORIST into a NEGATIVE PRETERITE.

EXAMPLE.

لَمْ يَضْرِبْ In the sense of مَا ضَرَبَ He did not strike.

Annotation.

OF THE PARTICLE لَمْ.

The Particle لَمْ is synonymous with مَا. Its effect upon the Aorist is to change رَفْع into جَزْم, rendering the final letter quiescent, and seems in this respect to correspond with the Apocope of European Grammarians. In conversation however this rule is not always observed by the Arabs, who use it like مَا and لَا without causing any difference of inflexion in the verb; the same license is sometimes indulged in Poetry, and what is still more extraordinary the Grammarian لِحْيَانِي LCHYANEE says, it occasionally renders the Aorist نَصْب, and in this way he reads the first sentence of the 94th Chapter of the Qooran:

أَلَمْ نَشْرَحَ لَكَ صَدْرَكَ "Have we not opened thy breast."

الأَحِبّاءِ وَاَخبَرَني اَنَّ السُّلطانَ اَمَرَ بِقَتلِ المُغَنِّي فَقُلتُ ما العِلَّةُ فِي
ذٰلِكَ قالَ اِنَّ ابنَةَ السُّلطانِ سَمِعَت غِناءَهُ اليَومَ فَطَرِبَت طَرَباً شَدِيداً
وَكادَت اَن تُلقِيَ نَفسَها مِن اَعلَى القَصرِ فَوَثَبَ اِلَيها اَبُوها وَاَدخَلَها
غُرفَةً وَقَفَلَ البابَ عَلَيها ثُمَّ اَمَرَ بِقَتلِهِ فَحِينَ سَمِعتُ الخَبَرَ هَرَبتُ بَعدَ
اَن خَرَجَ النّاسُ مِن عِندِي خَوفاً عَلَى نَفسِي مِنَ القَتلِ اِذ كانَت
القَضِيَّةُ مِنِّي

STORY.

I called one day, said a learned man, upon a friend of mine, who was an excellent Singer, and said to him, I am come to you, that you may enliven me with a song, for I have been annoyed this morning, and know no remedy so effectual in dispelling care. I beg therefore that you will oblige me with a couple of good verses. He answered, with great pleasure, and sung the following.

Thy flight the knots of patience hath unwound, *
Yet in my soul thy form is firmly bound:
What were thy wrong, love's bitter to allay,
With sweets from me withheld; on others cast away.

I was delighted, says the narrator, with his harmony, and found myself relieved from the affliction that weighed upon my heart, and asked him, do you think any other person in this city can be found a match for you in singing. No said he, I do not think there is, nor will you ever find in it any such. I then took my leave of him, saying;—I will call upon you tomorrow, please God, between the

* The verb حَلِيتُم in the original is used in four different senses. In the first it means to *open*. In the second to *enter*. In the third to *sweeten*, and in the fourth to be *lawful*.

The Particles in the Fifth Class are included in the following Story.

حكايت

قَالَ بَعْضُ الْفُضَلَاءِ دَخَلْتُ يَوْمًا عَلَى صَدِيقٍ لِي وَكَانَ مُغَنِّيًا حَاذِقًا فَقُلْتُ لَهُ جِئْتُكَ الْآنَ كَيْ تُسْمِعَنِي مَا يُفَرِّجُ هَمِّي فَإِنِّي أَصْبَحْتُ الْيَوْمَ مَكْرُوبًا وَمَا لِدَفْعِ الْهَمِّ عِلَاجٌ سِوَى الْغِنَاءِ وَأُحِبُّ أَنْ تُغَنِّيَ بِبَيْتَيْنِ مُطْرِبَيْنِ فَقَالَ سَمْعًا وَطَاعَةً ثُمَّ تَرَنَّمَ بِهَذَيْنِ الْبَيْتَيْنِ

لَمَّا رَحَلْتُمْ عُقُودَ الصَّبْرِ حَلَّيْتُمْ وَفِي صَمِيمِ الْحَشَا وَالْقَلْبِ حَلَّيْتُمْ

مَا ضَرَّكُمْ لَوْ مُرَّ الْعَيْشِ حَلَّيْتُمْ عِنْدِي حَرَامٌ وَعِنْدَ الْغَيْرِ حَلَّيْتُمْ

قَالَ فَطَرِبْتُ وَزَالَ عَنِّي الْهَمُّ الَّذِي كَانَ مُسْتَوْلِيًا عَلَى فُؤَادِي فَقُلْتُ لَهُ هَلْ يُوجَدُ فِي هٰذِهِ الْبَلْدَةِ مَنْ يُضَاهِيكَ فِي الْغِنَاءِ قَالَ مَا أَظُنُّ وَلَنْ تَرَى مَنْ يَعْرِفُ الْغِنَاءَ فِي هٰذِهِ الْمَدِينَةِ مِثْلِي ثُمَّ خَرَجْتُ مِنْ مَكَانِهِ وَقُلْتُ لَهُ أَنَا آتِيكَ غَدًا بَيْنَ الصَّلٰوتَيْنِ إِنْ شَاءَ اللّٰهُ تَعَالَى فَقَالَ إِذَنْ أُسْمِعُكَ مَا يُسَرُّ بِهِ بَالُكَ فَلَمَّا كَانَ وَقْتُ الْمَسَاءِ جَاءَنِي بَعْضُ

4. The Particle إِذَنْ is used in the sense of جَوَاب and جَزَاء or *answer*, and *consequence*, and restricts the verb to FUTURE time.

EXAMPLE.

إِذَنْ تَدْخُلَ ٱلْجَنَّةَ { '*Then* you will enter into heaven,' *in answer to him who said* أَسْلَمْتُ 'I embraced the Mohummudan faith.'

Annotation.

OF THE PARTICLE إِذَنْ

Some Grammarians maintain that إِذَنْ is a noun, but the general opinion is that it is a Particle. As a Particle some derive it from إِذْ and أَنْ and others again allow it *no* Etymology, but consider it a simple uncompounded Particle.

The Grammarian شَلَوبِينِ says it is always used in the sense of جَوَاب and جَزَاء as explained in the Text; but فارسي merely admits its *general* application in this sense, and gives the following example, to prove that it is sometimes met with as the جواب alone;—as in answer to the assertion, أُحِبُّكَ 'I love you,' إِذَنْ أَظُنُّكَ صَادِقًا then I think you speak truth! where the Grammarian observes that *truth* cannot be considered as a *consequence* of the preceding assertion.—'I love you,' and must therefore be looked upon merely as the *answer*. This is one of the many trifles that exercise the ingenuity of Arabian Grammarians.

The government of إِذَنْ is guided by certain conditions.

It must immediately precede the Aorist, with the exception of a قَسَم or *oath*, or the negative Particle لا either of which is allowed to intervene, without destroying its government, as, إِذَنْ وَٱللّٰهِ أُكْرِمَكَ 'Then by God I will honor you,'—or, إِذَنْ لَا أَظُنَّكَ كَاذِبًا Then I do not think you a liar! But we could not say, إِذَنْ يَا عَبْدَ ٱللّٰهِ أُكْرِمُكَ, nor أُكْرِمُكَ إِذَنْ. This is the general opinion of Grammarians, but إبن عصفور thinks a *Zurf* occuring between the Particle and the verb will not affect its government, as إِذَنْ غَدًا أُكْرِمَكَ 'Then to-morrow I will honor you.'

This Particle, agreeably to the authority of the Grammarian خَلِيل Khuleel is compounded of لَا and أَنْ. The *Humza* is rejected, for the sake of euphony, leaving لَاْنْ, the *Alif* of which is also thrown out, because two quiescent letters occuring together cannot be pronounced, and thus we have لَنْ.

3. The Particle كَيْ is used in the sense of تَعْلِيل and سَبَبِيَّة or *cause* and *motive*, indicating that that which precedes it, is the cause of that which follows it.

EXAMPLE.

أَسْلَمْتُ كَيْ أَدْخُلَ ٱلْجَنَّةَ } I embraced the Moosulman faith, that I might enter into Heaven.

Annotation.

OF THE PARTICLE كَيْ.

The author of the Mooghnee says, that كَيْ is a noun abbreviated from كَيْفَ as in the following verse:*

كَيْ تَجْنَحُونَ إِلَى سَلْمٍ وَمَا ثُئِرَتْ

قَتْلَاكُمْ وَلَظَى ٱلْهَيْجَاءِ تَضْطَرِمُ

How can you incline to peace,
Your slaughtered friends being yet unrevenged,
And the flame of war still raging?

It occurs as a PARTICLE in the sense of لَامُ ٱلتَّعْلِيل and أَنِ ٱلْمَصْدَرِيَّة and in this sense precedes the مَا ٱلْمَوْصُولَة, Example, كَيْمَا ضَرَبْتَ, that is, لِمَا ضَرَبْتَ 'Why did you strike.'

It precedes also the مَا ٱلْمَصْدَرِيَّة, Example, يَرْجِي ٱلْفَتَى كَيْمَا يَضُرُّ وَيَنْفَعُ 'A man may expect to receive the good or evil he does.'

Also in the sense of أَنِ ٱلْمَصْدَرِيَّة, as لِكَيْلَا تَأْسَوْا for لِأَنْ لَا تَأْسَوْا, 'That you be not sorrowful.'

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* As a proof of this it may be observed that the نُونُ ٱلْإِعْرَاب is retained in تَجْنَحُونَ, which would have been rejected had كَيْ been here a governing Particle.

But if prefixed to the Preterite it causes no alteration in the time, and is then called اَنْ اَلْمَصْدَرِيَّة or the infinitive اَنْ.

EXAMPLE.

اَعْجَبَنِي اَنْ خَرَجْتَ { Your going out surprised me, or it surprised me that you went out.

2. The Particle لَنْ restricts the verb to FUTURE time, in a confirmed negative sense.

EXAMPLE.

لَنْ تَرَانِي You *will certainly not* see me.

Annotation.

As a PLEONASTIC PARTICLE it occurs as follows:

1. After لَمَّا التَّوقِيتِيَّة or the TEMPORAL LUMMA, لَمَّا اَنْ جَاءَ زَيدٌ 'When Zued came.'

2. Between the Particle لَوْ and a فِعلُ القَسَم i. e. a verb of swearing: as لَوْ اَنْ اَقْسَمُ بِاللهِ 'If I swear by God.'

3. Between the Preposition كَ and its governed word; as زَيدٌ كَاَنْ اَسَدٍ 'Zued is like a Lion;'

4. After اِذَا as, اِذَا اَنْ خَرَجْتَ When you went out.

OF THE PARTICLE لَنْ.

لَنْ is a negative Particle restricting the verb to FUTURE time. The Grammarian فَرَّاء says it was originally لَا, the ALIF of which is changed into NOON; but this Etymology is rejected by the author of the MOOGHNEE who confirms the account given in the Commentary, in which opinion he is supported by كِسَائِي and خَلِيل.

CLASS FIFTH.

The *fifth* CLASS contains *four* PARTICLES, which render the final letter of the Aorist Tense نَصْب viz.

إِذَنْ كَيْ لَنْ أَنْ

1. The Particle أَنْ prefixed to the AORIST, restricts it to FUTURE time.

EXAMPLE.

أَرْجُو أَنْ تَقُومَ I hope you will rise.

Annotation.

OF THE PARTICLE أَنْ

The Particle أَنْ with the *Humza Muftooh,* and *Noon Quiescent,* as explained in the Text, occurs both as a Noun, and a Particle.

As a NOUN it is supposed by the author of the MOOGHNEE and other Grammarians, to be equivalent to أَنَا the *first* personal pronoun, as أَنْ فَعَلْتُ 'I did,' and in other cases to the *second* personal pronoun, in the words أَنْتَ أَنْتِ أَنْتُمَا أَنْتُمْ أَنْتُنَّ where the termination is merely indicative of gender or number.

As a Particle it is used in *four* ways.

أَنِ الْمَصْدَرِيَّةِ as recorded in the Commentary, is called also أَنِ الْمَوْصُولِي from the circumstance of its being prefixed either to the AORIST, or PAST Tense, and sometimes even to the IMPERATIVE, as كَتَبْتُ إِلَيْهِ بِأَنْ قُمْ وَأْتِ 'I wrote to him to rise and come.'

Its pronoun is generally rejected in composition, but sometimes expressed, as فَلَوْ أَنْكَ فِي يَوْمِ الرَّخَاءِ سَأَلْتَنِي 'But if you had solicited me in the day of prosperity.'

It is occasionally met with as an *Explanatory* Particle, synonymous with أَيْ; as in the following Example from the Qooran: أَنِ اصْنَعِ الْفُلْكَ 'That is, make the Ark.'

عِلَّةٍ لَمْ يَقُمِ الْحِمَارُ فَمَا أَقُولُ فَقَالَ الشَّيْخُ قُلْ إِنَّهُ مُشْتَغِلٌ بِأَكْلِ الْعَلَفِ قَالَ
الصَّبِيُّ أَحْسَنْتَ فَإِذَا قُلْتُ جَاءَ الْأَمِيرُ وَالْجَيْشَ وَقِيلَ أَيْ مَا الَّذِي جَاءَ
بِالْأَمِيرِ وَجَيْشِهِ فَمَا أَقُولُ فَقَالَ الشَّيْخُ قُلْ إِنَّهُمْ جَاؤُا بِحُكْمِ هٰذَا الشَّيْخِ
لِضَرْبِي فَصَرَخَ الصَّبِيُّ وَنَادَى يَا أُمَّةَ مُحَمَّدٍ أَدْرِكُونِي أَيْ أَخِي أَغِثْ
أَخَاكَ أَيَا أَبَتِ الْوَحَا الْوَحَا هَيَّا قَوْمِي الْعَجَلُ الْعَجَلُ فَإِنَّ الشَّيْخَ قَدْ
جُنَّ وَلِذَا أَمَرَ بِضَرْبِي ثُمَّ وَلَّى هَارِبًا فَضَحِكَ الْأَدِيبُ مِنْهُمَا وَمَضَى لِشَأْنِهِ

STORY.

A man of learning went one day to the house of a Grammarian, who happened at the time to have a boy before him reading Syntax. The learned man stopped at at the door to hear the boy read, and heard him say to his master. ' O Sir, when I say,' " *all the people went out but Zued.*" and am asked—why did not Zued go out *also?* What answer should I give? Say, replied the master, that he was busy beating Amr. Very well, said the boy: but when I say,—" *the tribe rose up all but the Ass,*" and am asked—why did not the Ass rise up too? What should I answer? Answer, said the pedant, that he was busy eating grass. Good, said the boy—and when I say—' *the General came along with the army,*' and am asked—what brought the General along with the army? What should I say? Say, said the schoolmaster, they are come by order of this gentleman (at the door,) to flog me.—On hearing which the boy uttered a shriek—exclaiming—protect me, O followers of Mohummed! O father! O brother! O people! hasten, hasten, to my assistance, for *this man at the door,* is certainly mad, and has given orders to have me beaten, and out he ran. The man laughed heartily at both of them, and went about his business.

Annotation.

Particles, and is occasionally understood in a sentence, as يُوسُفُ أَعْرِضْ عَنْ هٰذَا *O Joseph let this alone*, or *refrain from this!* It is alone applied to the word اَللّٰهُ and to أَيُّهَا and أَيَّتُهَا masculine and feminine.

The Particle هَيَا is supposed to be originally أَيَا the *Humza* being changed into هَا.

أَيْ occurs also as a حَرْفُ التَّفْسِيرِ or *Explanatory* Particle, as عِنْدِي عَسْجَدٌ أَيْ ذَهَبٌ I have got money, *that is*, Gold.

The Person or thing addressed is called the مُنَادَى, which is considered a species of the مَفْعُولٌ بِهِ, and is always invoked, by one of the vocative Particles in the sense of the verb أَدْعُو, '*I call* or *invoke*.'

The various Particles in the fourth class are illustrated in the following Arabian Tale.

حِكَايَة

قِيلَ إِنَّ بَعْضَ الأُدَبَاءِ مَرَّ ذَاتَ يَوْمٍ مِنَ الأَيَّامِ عَلَى نَحْوِيٍّ يُدَرِّسُ فِي دَارَةٍ
لَهُ وَبَيْنَ يَدَيْهِ صَبِيٌّ يَقْرَأُ فِي النَّحْوِ فَوَقَفَ بِإِزَاءِ بَابِهِ لِيَسْمَعَ قِرَاءَةَ الصَّبِيِّ
فَسَمِعَهُ يَقُولُ يَا سَيِّدِي إِذَا قُلْتُ خَرَجَ النَّاسُ إِلَّا زَيْدًا وَقِيلَ لِي لِأَيِّ
سَبَبٍ لَمْ يَخْرُجْ زَيْدٌ فَمَا أَقُولُ فَقَالَ الشَّيْخُ قُلْ إِنَّهُ مُشْتَغِلٌ بِضَرْبِ عَمْرٍو
وَقَالَ الصَّبِيُّ أَحْسَنْتَ فَإِذَا قُلْتُ قَامَ الْقَوْمُ إِلَّا حِمَارًا وَقِيلَ لِي لِأَيِّ

اَيَا غُلَامَ زَيْدٍ O Boy of Zued!

هَيَا شَرِيفَ الْقَوْمِ O thou who art noble in thy tribe!

اَيْ اَفْضَلَ الْقَوْمِ O most excellent of the tribe!

اَعَبْدَ اللّٰهِ O slave of God, or (O Abdoolah!)

But when the noun following them, is not in regimine, it receives the vowel mark رَفْع without the *Tunween.*

EXAMPLES.

يَا زَيْدُ O Zued!

يَا رَجُلُ O man!

Annotation.

EXAMPLE.

وَمَالِيَ اِلَّا آلَ اَحْمَدَ شِيعَةٌ

وَمَالِيَ اِلَّا مَشْعَبَ الْحَقِّ مَشْعَبُ.

'I acknowledge no other tribe, than that of the Prophet;
And follow no faith, but the true one.'

3. When the مُسْتَثْنَى follows either مَا خَلَا or مَا عَدَا

4. When the مُسْتَثْنَى follows either لَيْسَ or لَا يَكُونُ

There are a variety of other minute rules regarding اِلَّا and its government, which I pass over as unimportant.

OF THE VOCATIVE PARTICLES.

The author of the Moognee, says the Particle يَا may be used without any respect to the proximity or distance of the object addressed;—Is of more general application than the other

The following words, viz. أَلْهَمْزَةُ المَفْتُوحَةُ أَيْ هَيَا أَيَا يَا are called حُرُوفُ النِّدَا or VOCATIVE PARTICLES, and are used in the following manner:

يَا Whether the object addressed is distant or near.

أَيَا and هَيَا When the object is distant.

أَلْهَمْزَةُ المَفْتُوحَةُ and أَيْ When the object is near.

The above five Particles, when they precede a noun in regimine, govern the مُضَاف or Governing Noun, in the ACCUSATIVE OR OBJECTIVE case.

EXAMPLES.

يَا عَبْدَ اللّٰهِ { O slave of GOD, (or as a proper name) O Abdoolah!

Annotation.

That *from which the exception is made.* مُتَّصِل may be translated *homogeneous:* مُنْقَطِع *heterogeneous;* the Grammatical distinction between these terms is obvious and useless, and requires no further explanation.

The مُسْتَثْنَى invariably requires, that its مُسْتَثْنَى مِنْهُ should either be a *plural noun*, as جَاءَنِي الرِّجَالُ اِلَّا زَيْدًا 'The men came to me all but Zued;' or a *noun of multitude singular*, as جَاءَنِي الْقَوْمُ اِلَّا زَيْدًا 'The tribe came to me all but Zued.'

The مُسْتَثْنَى is rendered *Nusub*, or governed in the *objective* case, after the following order:

1. When found in an *assertive* sentence, viz. in a sentence neither *prohibitive, negative,* nor *interrogative.*

EXAMPLE.

جَاءَنِي الْقَوْمُ اِلَّا زَيْدًا 'The tribe came except Zued.'

2. When the مُسْتَثْنَى precedes the مُسْتَثْنَى مِنْهُ

2. اِلَّا used in the sense of اِسْتِثْنَاء or *exception*, in two ways. The *first* is termed مُتَّصِل or *homogeneous*, and signifies in its grammatical sense, that the مُسْتَثْنَى or word following the Particle of exception, is of the same species, or *homogeneous* with the مُسْتَثْنَى مِنْهُ or word preceding the Particle.

EXAMPLE.

جَاءَنِي الْقَوْمُ اِلَّا زَيْدًا The tribe came to me, except Zued.

The *second* is termed مُنْقَطِع and signifies that the مُسْتَثْنَى and مُسْتَثْنَى مِنْهُ must be *heterogeneous* or *dissimilar* in their nature.

EXAMPLE.

جَاءَنِي الْقَوْمُ اِلَّا حِمَارًا The tribe came to me *except* the Ass.

Annotation.

2. By a Participle active, as, اناسابرٌ والنّيل I descended, or went down *with* the Nile.

3. By a Passive Participle, as, النّاقة متروكة وفصيلها The Camel is let loose *with* her young one.

OF THE PARTICLE اِلَّا.

The Particle اِلَّا is used in the sense of اِسْتِثْنَا or *exception*, and is considered synonymous with the following words:

لَيْسَ لَا يَكُونُ خَلَا عَدَا حَاشَا غَيْرُ سِوَى

Of the above synonyma سِوَى is written in three other different ways, namely سُوىً سَوَاءٌ سِوَاء. اِلَّا is a simple *Particle*. لَيْسَ and لَا يَكُونُ *verbs*. خَلَا حَاشَا and عَدَا occasionally both *verbs and Particles*, and غَيْرُ and سِوَى *nouns*.

OF THE مُسْتَثْنَى *AND* مُسْتَثْنَى مِنْهُ

The word مُسْتَثْنَى is a Passive Participle, and means literally *excepted* or *excluded*. مُسْتَثْنَى مِنْهُ

S T O R Y.

A certain Chieftain of the tribe of Bunee Ajil, had two sons, one of whom was rich, the other poor. To the rich one he was kind and partial, to the other indifferent. He was asked,—why do you slight and neglect your son, a son on whom the Almighty has placed a crown of excellence and accomplishments?—Wealth you know is transitory, it comes *to-day*, and leaves us *to-morrow*. The old man replied. He can be of no service to me—if he possess accomplishments they will be of service to him: as for my other son, I am partial to him from necessity, and he has no occasion for any thing of mine, as the poet has justly said.

DISTICH.

I have observed that men *incline* towards those who are rich,
But *decline* all connexion with those who have nothing.

CLASS FOURTH.

The *fourth* CLASS, contains *seven* PARTICLES, which govern the noun in the OBJECTIVE case, viz.

1. The Particle واو synonymous with مَعَ.

EXAMPLE.

إِسْتَوَى ٱلْمَآءُ وَٱلْخَشَبَةَ The water was equal *with* the wood.

Annotation.

The Particle واو as synonymous with مَعَ is like other Particles a subject of controversy with Grammarians, some contending for its government, and others denying it, and both parties producing arguments and quotations to defend their respective opinions. The author of the ضَوْ says the government usually assigned to واو is properly owing to some preceding verb, either expressed or understood in the sentence, as in the example سِرْتُ وَزَيْدًا 'I travelled *with* Zued.'

It always in the above sense, denotes *society* or *companionship*, and is found to occur three different ways in a sentence.

1. It is preceded by a verb, as سِرْتُ وَزَيْدًا I travelled *with* Zued? Or by a word resembling a verb in sense, as, مَالَكَ وَزَيْدًا i. e. مَاتَصْنَعُ What are you doing *with* Zued?

وَمِنْ ظَلَامٍ حَالِكٍ وَٱلْكَرَى ‖ وَٱلرِّيحِ وَٱلنُّورِ وَلَمَعَانِهِ

وَٱلصَّمْتِ وَٱلصِّيتِ بِلَا مِرْيَةٍ ‖ فَهٰكَذَا ٱلْمَرْءُ بِأَبْهَانِهِ

The particles مَا and لَا will be found as *simple* and *verbal* negatives in the following Story.

حِكَايَة

قِيلَ إِنَّ شَيْخًا مِنْ شُيُوخِ بَنِي عِجْلٍ كَانَ لَهُ ٱبْنَانِ أَحَدُهُمَا فَارِغٌ مِنَ ٱلْمَالِ وَٱلْآخَرُ مَلْآنُ وَكَانَ ٱلشَّيْخُ يَمِيلُ إِلَى ٱلْغَنِيِّ بِقَلْبِهِ وَلَا (Simple Neg.) يَرَى لِلثَّانِي مَنْزِلَةً بِقُرْبِهِ فَقِيلَ لَهُ مَا لَكَ جَنَحْتَ عَنْهُ وَهُوَ ٱبْنُكَ وَقَدْ تَوَّجَهُ ٱللّٰهُ بِتَاجِ ٱلْكَمَالِ وَٱلْمَالُ عَارِيَةٌ تَجِيءُ وَتَذْهَبُ قَالَ مَا لِي (Simp. Neg.) إِلَيْهِ حَاجَةٌ وَكَمَالُهُ نَافِعٌ لَهُ وَأَمَّا ٱلْغَنِيُّ فَمَا لِي (Verb. Neg.) مِنَ ٱلتَّقَرُّبِ إِلَيْهِ بُدٌّ وَلَا هُوَ (Verb. Neg.) مُحْتَاجًا لِمَا فِي يَدِي مِنْ نِعَمِ ٱللّٰهِ تَعَالَى فَلِذٰلِكَ أَحْبَبْتُهُ وَلِلّٰهِ دَرُّ ٱلْقَائِلِ

رَأَيْتُ ٱلنَّاسَ قَدْ مَالُوا ‖ إِلَى مَنْ عِنْدَهُ مَالُ

وَمَنْ لَا عِنْدَهُ مَالُ ‖ فَعَنْهُ ٱلنَّاسُ قَدْ مَالُوا *

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* The same idea is expressed by the change of one word i.e. ذهب for مال.

رَأَيْتُ ٱلنَّاسَ قَدْ ذَهَبُوا ‖ إِلَى مَنْ عِنْدَهُ ذَهَبُ

وَمَنْ مَا عِنْدَهُ ذَهَبُ ‖ فَعَنْهُ ٱلنَّاسُ قَدْ ذَهَبُوا

اَقَامَ بِأَرْضِ الْإِفْرَنْجِ لَمْ يَخَفِ الزَّلَازِلَ وَمَنْ هُوَ فِي بِلَادِ الزَّنْجِ لَمْ يَخَفِ الرُّعُوْدَ وَالْبُرُوْقَ وَإِنَّ مَنْ يَخَافُ اللّٰهَ تَعَالٰى خَافَ مِنَ الْأَرْضِ وَالسَّمَاءِ وَالْبَحْرِ وَالْهَوَاءِ وَالظُّلْمَةِ وَالضِّيَاءِ وَالصَّمْتِ وَالصِّيْتِ وَالْهُجُوْعِ

The following Verses are written on the measure, termed بَحْرُ السَّرِيعِ or Epitritus Tertius, consisting of a Spondee and Iambus.

مَنْ سَكَنَ الْبَرَّ خَالِيًّا لَا   يَخْشَى مِنَ الْبَحْرِ وَهَيَجَانِهِ

فَعَمْ وَمَنْ لَمْ يَكُ فِي عَسْكَرٍ   وُقِيَ مِنَ الْحَرْبِ وَنِيرَانِهِ

وَمَنْ يَكُنْ فِي دَارِهِ ثَاوِيًا   حُمِيَ مِنَ اللِّصِّ وَشَنْآنِهِ

وَالْمُفْلِسُ الْقُرْضُوبُ لَمْ يَخْشَ مِنْ   حَدِيثِ نَمَّامٍ بِبُهْتَانِهِ

مَنْ لَمْ يَكُنْ ذَا رُتْبَةٍ لَمْ يَخَفْ   شَرَّ حَسُوْدٍ ذَمَّ فِي شَانِهِ

وَسَاكِنُ الْإِفْرَنْجِ قَدْ صِيْنَ مِنْ   زَلَازِلِ الدَّهْرِ وَطُغْيَانِهِ

لَمْ يَخَفِ الرَّعْدَ وَلَا الْبَرْقَ مَنْ   أَلَمَّ فِي الزَّنْجِ بِسُكَّانِهِ

وَإِنَّ مَنْ خَافَ إِلٰهَ الْوَرَى   وَانْقَادَ فِي طَاعَةِ دَيَّانِهِ

تَرَاهُ مَرْعُوبًا مِنَ الْأَرْضِ وَالْـ   ـخَضْرَاءِ* وَالْيَمِّ وَطُوفَانِهِ

Annotation.

Fort William. The first is in prose, and will be found literal and elegant; the other is in verse, and in verse of a very sweet and harmonious texture, which aided by the solemn recitative of Arabian enunciation, has I confess on my ear, a very melodious effect.

> Οὐ φοβεῖται θάλατῖαν ὁ μὴ πλέων, ȣ̓δὲ πόλεμον
> ὁ μὴ ϛρατευόμενος, ȣ̓δὲ λῃϛὰς ὁ οἰκȣρῶν,
> ȣ̓δὲ συκοφάνῖην ὁ πένης, ȣ̓δὲ φθόνον ὁ ἰδιώῖης,
> ȣ̓δὲ σεισμὸν ὁ ἐν Γαλάταις, ȣ̓δὲ κεραυνὸν ὁ ἐν
> Αἰθίοψιν. ὁ δὲ Θεὸς δεδιως, πάνῖα δέδιε,
> γῆν, θαλατῖαν, ἀέρα, ȣ̓ρανὸν, σκότος, φῶς, κλή—
> δονα, σιωπὴν, ὄνειρον.

> He who is on land, is not afraid of the sea;
> He who does not go to war, is not afraid of battle;
> He who stays at home, fears no highway man;
> He that has nothing to lose, is not afraid of informers;
> He that is in a private station, apprehends no envy;
> He that is in Galatia, dreads no earthquake and
> He that is in Æthiopia fears neither thunder nor lightning:

But he that dreads God, as his enemy, startles at every thing; the land, the sea, the air, the heavens, darkness, light, noise, silence, and his very dreams, are *all* dreadful to him.

THUS IN ARABIC PROSE.

مَنْ هُوَ مُقِيمٌ فِي البَرِّ لَا يَخْشَى مِنَ الْبَحْرِ وَمَنْ لَمْ يَكُنْ فِي جَيْشٍ لَمْ يَخَفِ
الْهَيْجَاءَ وَمَنْ هُوَ فِي دَارِهِ لَمْ يَنْبَهْ خَوْفٌ مِنْ قُطَّاعِ الطَّرِيقِ وَمَنْ هُوَ صِفْرُ
الْكَفِّ لَمْ يَخْشَ النَّمَّامَ وَمَنْ لَمْ يَكُنْ ذَا رُتْبَةٍ لَمْ يَخَفْ شَرَّ الْحُسَّادِ وَمَنْ

Annotation.

Others again refer it to لَيْسَ in the past tense, the *Ya* being changed into *Ulif*, and س into تَ, these letters being considered proximate representatives of the same sound.

أَبُو عُبَيْدَةَ Uboo Obueduh, and ابن الطَّرَاوَةِ Ibno Turawuh, imagine it to be compounded of لَا and the letter تَ redundant in some other word, as in the following example from the Qooran, لَا تَحِينَ. but this is ridiculous; the *Ta* is not redundant in the word حِينٍ, it belongs to the verb لَاتَ, and must have been joined to the word حِينَ by the carelessness of some transcriber. It is written thus erroneously in Maracci. The author of the Mooghnee has entered into minute details regarding its government and the conditions attending its government, but they do not appear to me of sufficient importance to transcribe.

مَا and لَا if explained and illustrated at full length would far exceed the bounds of this Commentary, indeed it is to be feared I have already explained more than is necessary, I shall therefore close this annotation, with one or two miscellaneous remarks.

The intensive or corroborative negative which in Greek is effected by two or more *negatives* is provided for in Arabic, by a peculiar form of conjugation i. e. by the adjection of the prohibitive لَا and *Noon Sukeela* subjoined, as لَا يَضْرِبَنَّ "let him certainly not strike." But this it must be remembered is applicable only to prohibitive forms of expression. It is curious to observe the concourse of negatives in the following passage from Demosthenes, Οὐδέποτε οὐδὲν οὐ μὴ γένηται τῶν δεόντων. 'Nothing that is necessary will ever (or never) be done,' which however is not more remarkable than the following attributed to a cockney who had lost his hat—"Did *nobody* see *nothing* of *never* a hat *no* where?"

The particle مَا in almost all its various, and even opposite relations, bears a striking resemblance to the Greek Μὴ, as لَا and لَمْ do to οὐ: to illustrate the latter remark, I shall offer the following little extract from Plutarch as quoted by the Messieurs De Port Royal, not indeed so much for the purpose of elucidating a point of comparatively no importance, as to introduce to the reader two very successful and spirited versions of the original into Arabic, by Sheekh Uhmud, a learned native of Yemen, at present attached to the College of

Annotation.

Ἀνήρ τε καὶ οὐκ ἀνὴρ, ὄρνιθα κοὐκ ὄρνιθα δ᾽ὅμως,
ἐπὶ ξύλου κοὐ ξύλου καθημένην, λίθῳ τε κοὐ λίθῳ
βαλὼν διώλεσεν.

Vir non vir, avem nec avem tamen, in arbore non
Arbore sedentem, lapide non lapide feriens interemit;

That is—*A man not a man, casting a stone not a stone,*
Killed a bird not a bird, sitting on a tree not a tree.

By the first (in the order of the original), is meant a *eunuch* or hermaphrodite, the second a *bat*:* the third the *sambucus* or *elder-tree*, † and the latter the *pumice* stone, about the nature and origin of which naturalists are not agreed.

OF THE PARTICLE لَاتَ.

The etymology of this particle has given rise to a variety of discordant opinions, which I shall briefly notice as a matter of curiosity, if not of instruction. The grammarian Ukhfush, says it is nothing but لا with the paragogical ت marked with the vowel point *Fut,hu*, in consequence of the junction of two *quiescent* letters, and the author of the Uozuh; (صاحب الأوضح) ascribes to it the same government with لَيْسَ but restricts its application to the word حِين, which some grammarians consider as comprehending all nouns of *time*, such as أوان, ساعة, &c. and this is also the opinion of Iano Mulik in his تسهيل.

One peculiarity attending it is, that in the sentence in which it is employed, either the subject, or predicate must be understood; the common practice of the language seems to authorise the rejection of the subject, as وَلَاتَ حِينَ مَنَاصٍ "This is not the time for flight." In which الحين is understood, but on the other hand several grammarians contend, that it must be the predicate. The point is not worth discussing, and therefore we shall let it rest.

لَاتَ by some is derived from the infinitive لَيْت *loss, damage*, Synonymous with نَقَص, and is regularly declinable as يَلِيتُ لَاتَ. This derivation is plausible enough and is attributed to ابو ذر خشني Aboozuri Khushunee.

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* Locke says it was long seriously disputed whether a bat was a bird or not.

† This is the interpretation given by Suidas, and may perhaps be disputed.

Annotation.

The particle as a UNIVERSAL NEGATIVE has the same government as إِنَّ provided, first that the following noun, or noun affected by the negation, is connected with another word in the aorist case, i. e. in regimine, or has any connexion of a similar nature to a noun in regimine.*

EXAMPLE.

In regimine. لَا صَاحِبَ جُودٍ مَوْجُودٌ No man of liberality is *now* existing,

Resembling a noun in regimine. } لَا خَيْراً مِنِّي فِي الدُّنْيَا There is none better than me in the world.

لَا is the common *responsive* negative and is directly opposed to نَعَمْ, as in the following elegant couplet.

وَرَأَيْتُ ظَبْيًا عَلَى كَثِيبٍ يَخْجِلُ الْبَدْرَ وَالْهِلَالَا

فَقُلْتُ مَا اسْمُكَ فَقَالَ لُؤْلُؤٌ فَقُلْتُ لِي لِي فَقَالَ لَا لَا

"I saw a fawn upon a hillock, whose beauty eclipsed the full moon; I said, what is thy name? she answered *Deer*. What, my *Dear*? said I, but she replied, *No, No!*"

It is impossible to preserve in a translation the delicate play on the words لُؤْلُؤ, لِي لِي, لَا لَا. The first means literally a *pearl*, the second a repetition of *mine*, or *for me*, and the last a reduplication of the negative *no*. This species of paronymous composition is very common in the writings of the Persians and Arabs, and seems to have been practiced occasionally by the ancients: Vossius in his rhetoric has given numerous examples of the paronomasia from the Greek and Latin poets, others will be found in Aulus Gellius, Plautus and Ennius &c. which the reader if inclined may consult with pleasure. In the mean time I shall content myself with offering a quibble of rather a different description, the effect depending entirely on the ambiguity of homonymous words.

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* Any word connected with another so as to render the sense complete is termed, شِبْهُ الْمُضَافِ or مُضَارِعٌ لِلْمُضَافِ.

Annotation.

As grammarians however have observed a nice distinction between لا in the character of نَفْيُ الجِنْس and لا when synonymous with the verb لَيْسَ I shall endeavour to state in as few words as possible, the grounds upon which they suppose this distinction is founded.

The term نَفْيُ الجِنْس signifies literally *negation of the genus,* and as applicable to the particle لا in such a phrase as لا رَجُلَ فِي الدَّار, conveys a total denial of every individual comprised in the general term رَجُل i. e. "*no* man is in the house;" and is therefore properly distinguished from لا when *resembling the imperfect verb* لَيْسَ it's office being simply to denote *individual,* or *particular negation,* of *one* or *several* from a general Class. Now as the *negation* in the above example is complete and *universal,* it is obvious that the proposition expressive of this negation, cannot be followed by a conjunction in order to restrict or qualify the general term; for example after the words لا رَجُلَ فِي الدَّار "*no* man is in the house," we cannot add بَلْ رَجُلَانِ أَوْ بَلْ رِجَالٌ, "but *two* men or *more* are in the house," as this would in fact be a palpable absurdity; but the case is different with the same particle when Synonymous with لَيْسَ, which as has already been observed, is used to denote not *universal* but *particular* negation, and therefore we may say with propriety لا رَجُلٌ فِي الدَّار بَلْ رَجُلَانِ أَوْ رِجَالٌ "*no one* man is in the house, but *two* or *more* are in it."

It must be observed in the above example, that the noun of لا in the character of نَفْيُ الجِنْس assumes over its final letter the indeclinable mark *fut,hu,* whereas in its verbal capacity, it governs (under the conditions already specified) the subject in the nominative, and the predicate in the objective case: this the Arabian Grammarians account for in the first instance, by supposing an Ellipsis of the preposition مِنْ, termed مِنْ الاسْتِغْرَاقِيَّة, or *the comprehensive Min,* in such a sentence as the following, لا رجل في الدار, for لا مِنْ رَجُلٍ في الدار. The preposition being understood, the following noun by a general rule of Grammar assumes *fut,hu,* and this they allege as authority for ascribing to the particle لا *universality of negation,* in all such sentences, which they consider as responsive forms of expression to the question هَلْ مِنْ رَجُلٍ في الدَّار — "are there *any* men in the house?" Ansr. لا مِنْ رَجُلٍ في الدار or eliptically, لا رَجُلَ في الدار "no not *any*;" and in Latin,—"non est vir quisquam in atrio."

Of these مَا is used indifferently with a DEFINITE or INDEFINITE noun, لَا with an INDEFINITE only.

EXAMPLES.

مَا زَيْدٌ قَائِمًا "Zued is not standing."

لَا رَجُلٌ ظَرِيفًا "No man is ingenious."

Annotation.

4. The particle إِلَّا must not precede the PREDICATE, otherwise the government is destroyed.

EXAMPLE.

مَا مُحَمَّدٌ إِلَّا رَسُولٌ "MOOHUMMUD is not but a Prophet."

The word مَا as a *relative*, *indicative*, *prohibitive*, and *interrogative* particle, has a great variety of senses, attended with numerous grammatical distinctions, which cannot well be detailed here.

OF THE PARTICLE لَا.

The resemblance subsisting between لا and the defective verb لَيْسَ, is considered by IBNOOL HAJIB, in his Commentary on the KATEEA, as inferior to that of مَا as it is not formed like it *peculiarly* to denote *present* negation; is seldom found with a *definite* noun; and cannot be used in a sentence the predicate of which is preceded by بِ as an expletive: for these reasons it possesses a much more limited government than مَا, and some grammarians go so far as to deny it any government but in poetry. As an Agent however it is guided in its application, by the same conditions already recorded of مَا, with the exception of that relating to إِنْ as a redundant particle preceding the predicate, in which form of construction it can never be employed.

لا preceding an indefinite noun has the force of a UNIVERSAL NEGATIVE, as in the example لَا رَجُلَ فِي الدَّارِ—"*No* man is in the house," and this I presume is what the Arabs understand by the term نَفْيُ الْجِنْسِ when applicable to this particle.

of a proposition, and govern the noun or SUBJECT in the NOMINATIVE, and the PREDICATE in the OBJECTIVE case.

Annotation.

CONDITIONS ATTENDING THE GOVERNMENT OF مَا.

1. In the sentence in which it is employed, the PREDICATE must not precede the SUBJECT in the order of construction, otherwise its government is cancelled.

EXAMPLE.

مَا قَائِمٌ زَيْدٌ for مَا زَيْدٌ قَائِماً "Zued is not standing."

2. The SUBJECT must not be preceded by the particle إِنْ, as an expletive.

EXAMPLE.

بَنِي عَزَانَةَ مَا إِنْ أَنْتُمْ ذَهَبٌ
وَلَا صَرِيفٌ وَلٰكِنْ أَنْتُمْ خَزَفٌ

"O tribe of Azanuh, you possess neither gold nor silver, :—in truth you are mere potsherds!"

3. The word or sentence immediately connected with the predicate, must not precede the noun of مَا, in the order of construction.

EXAMPLE.

فَمَا كُلَّ مَنْ وَافَى مِنِّي أَنَا غَادِرٌ "I do not act treacherously towards every one who has acted faithfully towards me."*

If however the معمول be a Zurf, or a noun in regimine, the government will be preserved.

EXAMPLES.

مَا عِنْدَكَ زَيْدٌ مُقِيماً Zued is not standing near you.

مَا بِي أَنْتَ مُعِيناً You are not my assistant.

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* To preserve the government, the natural order would be فَمَا أَنَا غَادِراً كُلَّ مَنْ وَافَى مِنِّي. The example is excessively stupid, and I suspect faulty.

resigned himself wholly to sorrow and affliction; and his grief increased daily. And when the appointed day arrived, the King called the Physician before him, and spoke to him on the subject. The Physician replied, I made use of this stratagem, in order to reduce your corpulency, for I knew that until this occurred, no medicines would be of any avail, but now I may prescribe to you with effect. Then the King ordered him a dress of honor, and gave him a suitable reward.

CLASS THIRD.

The *third* CLASS, contains *two* PARTICLES, which resemble the imperfect verb لَيْسَ, possessing like it a *negative* signification. They precede both TERMS

Annotation.

OF THE GOVERNMENT OF مَا.

Grammarians are divided in their opinion regarding the government of مَا. The learned of Hujaz, Nujd and Tehama however, whose authority as inhabitants of Arabia proper, may be reckoned decisive, consider it in almost every respect as Synonymous with the imperfect verb لَيْسَ. *First* as it denote like لَيْسَ *present negation;* and *secondly* as it may precede indifferently a definite, or indefinite noun, and admit the predicate in the sentence in which it is employed to be accompanied by the particle بَاء by way of pleonasm. From this similarity of sense originated its similarity of regimen, governing like لَيْسَ the subject in the nominative, and the predicate of a proposition in the objective case: with these functions it is employed in the Qooran, and as the Qooran was immediately revealed to the inhabitants of Hujaz, it has acquired among grammarians in consequence the general appelation of مَا الحِجَازِيّ. By the tribe of TUMEEM it was considered a simple negative particle, without any government, and as such was contradistinguished from the other by the term مَا التَّمِيمِيّ.

As a grammatical agent, it precedes both a definite and indefinite noun, but most frequently the former, guided however by sundry conditions, the non-observance of which entirely destroys its government.

عِنْدَكَ لِتَقْتَصَّ مِنِّي فَأَمَرَ الْمَلِكُ بِحَبْسِهِ وَأَخَذَ الْمَلِكُ فِي التَّأَهُّبِ
لِلْمَوْتِ وَرَفَعَ جَمِيعَ الْمَلَاهِي وَرَكِبَهُ الْهَمُّ وَالْغَمُّ وَاحْتَجَبَ عَنِ النَّاسِ
وَصَارَ كُلَّمَا مَضَى يَوْمٌ يَزْدَادُ هَمًّا وَيَتَنَاقَصُ حَالُهُ فَلَمَّا مَضَتِ الْأَيَّامُ
الْمَذْكُورَةُ طَلَبَ الْحَكِيمَ وَكَلَّمَهُ فِي ذٰلِكَ فَقَالَ لَهُ أَيُّهَا الْمَلِكُ إِنَّمَا
فَعَلْتُ ذٰلِكَ حِيلَةً عَلَى ذَهَابِ شَحْمِكَ وَمَا رَأَيْتُ لَكَ دَوَاءً إِلَّا
هٰذَا الْآنَ يُغْنِيكَ الدَّوَاءُ فَخَلَعَ عَلَيْهِ الْمَلِكُ خِلْعَةً سَنِيَّةً وَأَمَرَ لَهُ بِمَالٍ جَزِيلٍ

STORY. II.

A certain King of Persia had grown so excessively fat, that though naturally of a graceful form, he resembled in size more an elephant than a man. His Physicians in consequence tried various expedients to reduce his enormous size, but their efforts had no other effect than to encrease it: in this state, a certain eminent Physician waited upon him, and said, I will undertake to prescribe for your Majesty, provided you allow me three days to consult your horoscope, and determine on some medicines suitable to your case; perhaps through the aid of the Almighty I may effect your recovery. At the expiration of the time required, the Physician waited upon the King, and said, I have consulted the aspect of the stars, and observe that you have but four days more to live: when I saw this your approaching destiny, I was much troubled, would to God I had not seen it. If you doubt my words, let me be confined close to you and treated agreeably to the event of my prediction. Then the King gave orders for his confinement, and began to prepare for death, discarded all his former amusements, excluded himself from the eyes of mankind, and

the reply, (which infact included the whole of the Servile letters), said, I attend you regularly every day but never *remember* asking you any such question. The Shuekh replied, *A'yuom tunsao*, (i. e. to day you forget). No, said, the student, I do not forget. O blockhead! exclaimed the master, what, you are still in the dark! I heartily wish you were changed into an ass, for I have told you them twice. The scholar on hearing this was ashamed of his want of comprehension, and returned home, repeating, as he went along. Would that the Almighty, had granted me capacity.

حِكَايَةٌ

قِيلَ إِنَّ مَلِكًا مِنْ مُلُوكِ الْفُرْسِ كَانَ سَمِينًا مُثْقَلًا كَأَنَّهُ الْفِيلُ
لَكِنَّهُ حَسَنُ الْوَجْهِ فَجَمَعَ الْأَطِبَّاءَ عَلَى أَنْ يُعَالِجُوهُ مِنْ ذٰلِكَ فَصَارَ
كُلَّمَا عَالَجُوهُ لَا يَزْدَادُ إِلَّا شَحْمًا فَجِيءَ إِلَيْهِ بِبَعْضِ الْحُذَّاقِ مِنَ الْأَطِبَّاءِ
فَقَالَ لَهُ أَنَا أُعَالِجُكَ أَيُّهَا الْمَلِكُ وَلَكِنْ أَمْهِلْنِي ثَلَاثَةَ أَيَّامٍ حَتَّى أَتَأَمَّلَ
وَأَنْظُرَ إِلَى طَالِعِكَ وَمَا يُوَافِقُكَ مِنَ الْأَدْوِيَةِ لَعَلَّ اللّٰهَ يَشْفِيكَ
عَلَى يَدِي فَلَمَّا مَضَتْ لَهُ ثَلَاثَةُ أَيَّامٍ قَالَ أَيُّهَا الْمَلِكُ إِنِّي نَظَرْتُ فِي
طَالِعِكَ فَظَهَرَ لِي أَنَّهُ مَا بَقِيَ مِنْ عُمْرِكَ إِلَّا أَرْبَعُونَ يَوْمًا وَقَدِ اعْتَرَانِي
حُزْنٌ لِمَا رَأَيْتُ فَايْتَنِي لَمْ أُطَالِعِ الطَّالِعَ وَإِنْ لَمْ تُصَدِّقْنِي فَاحْبِسْنِي

à faire; en grec, Αλλὰ; il y a, ici, une borne, un achoppement; en anglais, *but*; il y a un *plus*, un point majeur à examiner; enfin il y a en français, un Mais."*

Elémens De Grammaire Générale,

Par M. L'Abbè Sicard.

The application of the various words in the *second* Class, will be found illustrated in the two following Stories.

حكاية

قيل ان تلميذا كانه لم يمسه من فهم فسأل ذات يوم استاذه عن حروف

الزيادة فقال سألتمونيها فظن التلميذ انه اجابه ما اجاب به فقال

احضر عندكم كل يوم لكنني لم اسألكم قط فقال الشيخ اليوم تنساه فقال

لا انساه فقال الاستاذ اما فهمت يا احمق ليتنك كنت حمارا وقد جئتك

بها مرتين فندم التلميذ بغباوة ذهنه وانصرف وجعل يمشي في

الطريق ويقول لعل الله يعطيني ذكاء

STORY.

A scholar whose understanding was none of the brightest, asked his master one day regarding the Servile Letters. The master replied, *Saaltoomoonecha*, (i. e. you asked me that *before*). The scholar not comprehending the drift of

* Mais he derives from the Latin *Magis*, and says it is an old adverb Synonymous with Plus, as in the phrase "*Je n'en peux* Mais, for Je n'en peux Plus, and in the following verse:

" Pourquoi de vos chagrins, sans cesse, à moi vous prendre?
" En püis-je Mais de soins qu'on ne va pas vous rendre?"

Annotation.

their taking after them two nouns which they immediately govern, like transitive verbs, the sense of which they respectively assume.

EXAMPLES.

إِنَّ / أَنَّ	equivalent to	أَكَّدْتُ / حَقَّقْتُ	I strengthened, or verified.
كَأَنَّ	————	شَبَّهْتُ	I compared, or assimilated.
لَكِنَّ	————	اِسْتَدْرَكْتُ	I restored, or amended.
لَيْتَ	————	تَمَنَّيْتُ	I supplicated, or wished.
لَعَلَّ	————	تَرَجَّيْتُ	I hoped, or expected.

The word اِسْتِدْرَاك has so many various senses, that it is not easy to reduce it to a general idea. دَرَكَ from which it is derived signifies in the past time: 1. He followed, comprehended. 2. *Intransitively*, he arrived or reached *the age of puberty, as a boy*, فَتَى الرَّبِيعِ قَدْ أَدْرَكَ, "the child of spring was now mature." On the measure اِسْتَفْعَلَ it signifies. 1. *He wished to follow*. 2. *He comprehended*. 3. *He restored, amended or repaired*, as in the phrase اِسْتَدْرَكَ الشَّيْءَ بِالشَّيْءِ "he undertook to repair one thing by another," resembling in this respect the sense ascribed to *but* in English by Horne Tooke,—namely to *boot, superadd*, &c. The latter sense namely *reparation*, or *restoration*, appears most suitable to the grammatical term اِسْتِدْرَاك as applied to the conjunction لَكِنَّ, whose office is properly the *restoring* or *amending* as it were, of some doubt or uncertainty originating in the first branch of a compound proposition which meaning may be illustrated by the ingenious remark of the Abbè Sicard. "Ainsi, après l'énonciation d'une première proposition, trouvant un obstacle, ou un empêchement à l'exécution de ce qu'on vient de dire, on semble avertir l'auditeur ou le lecteur qu'il faut s'arrêter; on lui diroit, en Latin, *sede (sed) arrêtez:* il ya ici une restriction, un changement

Annotation.

that لَيْتَ contrary to the rule laid down by the Commentator, is followed by a verb; but this is a common ellipsis in poetry, a noun or pronoun being understood. Some copies read لَسْتَ instead of لَيْتَ which has nothing to recommend it. The author of the Mooghnee quotes the following example in which لَيْتَ is followed by a verb, فَلَيْتَ دَفَعْتَ الْهَمَّ عَنِّي سَاعَةً "Would to God you would banish from me grief, even for a moment." In which the second personal pronoun is understood.

OF THE WORD لَعَلَّ.

The word لَعَلَّ denotes contingency in some event, in a twofold manner.

First. Hope or expectation, (تَوَقُّع) of some contingent good.

Second. Fear or dread, (اِشْفَاق) of some contingent evil.

EXAMPLES.

1. لَعَلَّ الْحَبِيبَ مُوَاصِلٌ *Perhaps* (I may gain) an interview with my beloved.

2. لَعَلَّ الرَّقِيبَ حَاصِلٌ *Perhaps* my rival is (there) present.

It denotes occasionally *causality* or *illation*, (تعليل). Example from the Qooran.

اِفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ "Do good, (works) *that* you may be happy."

The word لَعَلَّ agreeably to the author of the Qamoos, assumes eleven various forms, viz.

لَعَلَّ عَلَّ لَعَنَّ لَغَنَّ رَعَنَّ رَغَنَّ عَنَّ غَنَّ لَأَنَّ أَنَّ لَعَاءِ

CONCLUSION.

The above six words are termed اَلْحُرُوفُ الْمُشَبَّهَةُ بِالْفِعْلِ. 1. From their similarity in the number of letters composing them, being either three or four. 2. Having their final letter like the preterite of verbs, marked *Muftooh*, i. e. with the vowel point *Futhu;* and lastly from

Annotation.

Sir William Jones, has quoted these lines in his history of the Persian language, in a manner that destroys the versification, and embarrasses the sense, by the introduction of the conjunction واو in the second, and of يا in the commencement of the fourth line; as the measure terminates on the penultima of the word معاقي, the final syllable of which, (i. e. قي), by the figure *Dialysis*,* must in reading be made to commence the following line, thus:

يا معشرَ الخلانِ قولوا للمعا—

قي ليتَ

He has also mistaken the sense of the two first lines, taking the relative ما for a negative particle, and the word حمى for a turtle-dove. The word حمى with the first letter *Muksoor* and the second *Muftooh*, signifies properly a meadow, *the resort of fawns*, and is hence transferred to denote *the abode of beautiful damsels*, حمى (منزل الحبيب) and in the second line, with the ح *He Muftoohu* and م *Meem Muksooru*, is a contraction of حمام, (and not as Golius says, of the plural (حمايم) the generic term for *pigeon*, of which ورقاء the *turtle-dove* is a species. ورق is the plural of ورقاء, like حمر of حمراء. This inaccurate reading seems to have been copied from Gentius, who has himself overlooked the true sense of the lines, translating حمى in the first line *delicium*, and in the second *campestris*, thus:

> "Illud quod de mentione *delicii* ad auras meas pervenit,
> Si turtur quoque *campestris*, audiret, mihi congemeret."

ورق الحمى may also be translated,—"*the Doves of that abode*," i. e. of his mistress, as expressed in the first line. In some copies of the Goolistan قل للالمعي is found instead of قولوا للمعاقي—i. e. "*Say to the intelligent* &c." With this reading, the particle يا would be required in the next line to complete the measure. It may be observed in the above example,

* A word thus divided is said in the prosody of the Arabs to be مدرهون litterally *fledged*.

Annotation.

OF THE WORD لَيْتَ.

There is little to be remarked of the word لَيْتَ. It is used to express desire or volition, and seems to correspond with *utinam* or *O si!** in Latin, and *wish*, or *would*, in its optative and imprecative acceptation, in English. The Grammarian FURRAA contrary to the general opinion, says it governs both the subject and predicate of a proposition in the objective case, and quotes the following as an Example.

يَا لَيْتَ اَيَّامَ الصِّبَا رَوَاجِعًا "*O that* the days of youth *would* return!"

It occurs in the following beautiful verse of SHEIKH SUADEE in the 19th Story, and 5th Chapter of his Goolistan.

شعر

مَا مَرَّ مِن ذِكْرِ الْحِمَى بِمَسْمَعِي
لَوْ سَمِعَتْ وَرْقُ الْحِمَى صَاحَتْ مَعِي
يَا مَعْشَرَ الْخِلَّانِ قُولُوا لِلْمُعَافَى
لَيْتَكَ تَدْرِي مَا بِقَلْبِ الْمُوجَعِ

VERSE.

From those dear scenes that round my mistress rise,
Sad strains of sorrow wake a lovers sighs;
Could they but learn, the Doves would feel my woe,
And soothing notes of sympathy bestow :
To him, my friends, who love's soft grief disdains
And idly jests at unexperienced pains,
Be this your answer—Oh, may heaven impart
To thee, acquaintance, with a lover's heart.

OR LITERALLY.

" The intelligence that has reached me, from the abode of my beloved.
Were it heard by the Turtle-Doves, they would join their complaints with mine.
O my friends, say to him who has never experienced the anguish of love,
Would to God thou wert acquainted with what passes in the heart of a lover."

* لَعَلَّ and لَيْتَ occur together in composition, after the manner of *O si* in Latin, in the phrase, "*O si! O si!* *Otiosi.* Wishers and woulders are never good house-holders."

9. The above *six* particles, when joined with the مَاعِكَافَّة, or *prohibitive* particle مَا, lose their governing power.

EXAMPLE.

اِنَّمَا اللّٰهُ اِلٰهٌ وَاحِدٌ "Verily there is no God but one God."

Annotation.

كَانَّكَ بِالدُّنْيَا لَمْ تَكُنْ
وَبِالْاٰخِرَةِ لَمْ تَزَلْ

The time *approaches* when you must depart this world, for an everlasting residence hereafter.

OF THE WORD لٰكِنَّ.

Furraa is of opinion that لٰكِنَّ is compounded of لٰكِنْ (with the *Noon* quiescent,) and the particle اِنَّ;—viz. لٰكِنْ اِنَّ the *Humza* being removed, euphoniæ gratiâ, and the *Noon* rejected in consequence of the junction of two homogeneous letters under the sign *Idgham*. This however is contrary to the doctrine of the schools of Busruh, who consider it an uncompounded primitive. On the other hand the grammarians of Koofuh, maintain that it is a compound of the *negative* لَا, and اِنَّ; the intervening *Kaf*, being an expletive;—thus,— لَاكِاَنَّ, the *Kusruh*, of *Humzu*, is transferred to *Kaf*, after rejecting the vowel point of the *Humzu*, and the pleonastic letter ك being omitted leaves لَاِنَّ, so that in the sentence مَاجَاءَنِي زَيْدٌ لٰكِنَّ عَمْرًا جَاءَ the word لٰكِنَّ would be Synonymous with لَاِنَّ, but Ruzee rejects the etymology on the plea that by this change, the sense of the sentence would be entirely altered, converting a *discretive* or *adversative* proposition into a *conjunctive*, both members of the compound being thereby rendered negative.

The word is also written with a single *Noon*, quiescent thus لٰكِنْ but grammarians seem divided in opinion, whether it should be considered merely as a different form of لٰكِنَّ or an independant primitive; it is frequently accompanied by the conjunctive particle واو, the insertion or omission of which is guided by sundry conditions which I omit recording, as unprofitably minute.

8. But لَعَلَّ can only be used to express the *hope*, or *expectation* of some event of *possible* occurrence.

Annotation.

EXAMPLES.

كَانَّ زَيدًا قَائِمٌ } *Perhaps* Zued is standing.
كَانَّ زَيدًا يَقُومُ }

كَانَّ زَيْدًا عِنْدَكَ *Perhaps* Zued is with you.

كَانَّ زَيْدًا فِي الدَّارِ *Perhaps* Zaed is in the house.

3. It occurs also in the sense of verification, (تَحْقِيق) agreeably to the opinion of the grammarians of Koofuh.

EXAMPLE.

شعر

فَاَصْبَحَ بَطْنَ مَكَّةَ مُقْشَعِرًّا *
كَانَّ الاَرْضَ لَيْسَ بِهَا هِشَامُ

"He entered Mukku in the morning horror struck, *(at its deserted appearance)*,
For HOOSHAM was no longer in the country."

In the above verse كَانَّ is supposed Synonymous with لَانَّ.

4. In the sense of *approximation*, (تَقْرِيب).

EXAMPLES.

كَانَّكَ بِالشِّتَاءِ مُقْبِلٌ The winter season will *soon*, or *is about to* visit you.

كَانَّكَ بِالفَرَجِ آتٍ { You will *shortly* enjoy pleasure, or pleasure *is about to* visit you.

---

* اِقْشَعَرَّ Is a verb of the 3d class of increased quadriliterals, and signifies also, *his hair stood upright*; also *he shrunk from fear*, &c.

7. The distinction between لَيْتَ and لَعَلَّ is this: لَيْتَ is used to express a wish either *possible*, or *impossible* of attainment, as in the example already recorded, and the following.

لَيْتَ الشَّبَابَ يَعُودُ "*Would to God* that youth would return."

Annotation.

OF THE WORD كَأَنَّ.

The true origin of this word seems little understood, though I believe it is generally considered by the Arabian Grammarians as compounded of the كَافُ التَّشْبِيه, or *Kaf of similitude*, and the particle إِنَّ;—the original construction therefore of such a sentence as كَأَنَّ زَيْدًا أَسَدٌ, "Zued is like a Lion" would have been, agreeably to the above theory, إِنَّ زَيْدًا كَأَسَدٍ, and they readily account for this *Hysteronproteron*-evolution, by simply remarking, that the chief object in the mind of the speaker on all such occasions being *similitude* or *comparison*, he would naturally commence the sentence with a word expressive of such similitude, thus كَإِنَّ and hence with the slight change of *Kusruh* into *Futha*, would eventually be produced the word كَأَنَّ! the author of the Mooghnee however rejects this theory and considers it, as an original uncompounded particle.

OF THE VARIOUS SENSES OF THE WORD كَأَنَّ.

كَأَنَّ has *four* different significations.

First. It denotes *Similitude*, (تَشْبِيه) and this no doubt is its most general acceptation, though some grammarians have discovered, or think they have discoverd a very subtile condition attending it in this character. The *Predicate* of كَأَنَّ, in the sense of *similitude*, say they, must belong to the class of primitive nouns, termed جامد as كَأَنَّ زَيْدًا أَسَدٌ, &c. but if to that of *derivative* nouns, (مُشْتَقّ) or to nouns of *time and place*, (ظُرُوف) the word كَأَنَّ will assume the sense of *doubt* or *uncertainty*.

6. The *sixth* is لَعَلَّ denoting *hope*, or *expectation*, (تَرَجِّي).

EXAMPLE.

لَعَلَّ السُّلْطَانَ عَادِلٌ "*Would that* the king were just."

Annotation.

"It is related that FOOZALUH IBNI SHUREEK, waited once upon IBNOOZ ZOOBUER, for the purpose of soliciting his assistance on some emergency, and addressing him said; truly my camel is wearied. Then let her rest herself replied ZOOBUER: but the fatigue of the road rejoined the other has made her thirsty. You had better give her something to drink continued ZOOBUER.— I am not come to you exclaimed the other (in a passion), to solicit medical advice, but to ask for assistance.—The curse of GOD on the camel that brought me to you! *Yes* replied ZOOBUER, (coolly) and her rider into the bargain."

OF THE PARTICLE أَنَّ.

The particle أَنَّ with the *Humza Muftoohu*, or marked with the vowel *Fut,hu* is properly a derivative, or different form of إِنَّ governing the subject in the objective, and the predicate in the nominative case. When joined with the ماكافّة it acquires a *restrictive* sense, termed by Arabian Grammarians إِفَادَةُ الْحَصْرِ, that is, the *restriction* or *limitation* of the موصوف, or substantive noun to some one particular attribute, or vice versâ, an attribute to a substantive noun, corresponding in this respect with the particle إِنَّمَا. Example from the Qooran.

قُلْ إِنَّمَا يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ

"Say (O MOOHUMMUD)! no other has been revealed to me, than that your GOD is one GOD."

أَنَّ is considered occasionally Synonymous with لَعَلَّ.

EXAMPLE.

ايتِ السُّوقَ أَنَّكَ تَشْتَرِي لَنَا شَيْأً

"Come to the market, *perhaps* you may purchase something from us"

The particle أَنَّ is never found to commence a discourse.

5. The *fifth* is لَيْتَ, and is used to denote *supplication*, or *wishing*, (تَمَنِّى).

EXAMPLE.

لَيْتَ زَيْدًا قَائِمٌ *equivalent to*, أَتَمَنَّى قِيَامَهُ — "I wish Zued were standing, or, I desire his standing."

Annotation.

4. Or the 2d pers. imp. act. voice, from the same verb. إِنَّ being originally إِأْنِي.

5. The 3d. pers. plur. fem. imp., act. voice derived from أَنَّ. Synonymous with قُرْبٌ *vicinity*. The imper. being originally إِأْنِنَّ.

6. The 3d pers. plur. fem. imper. of the act. voice from أَيْنَ. Synonymous with تَعَبٌ *lassitude*, originally إِأْيِنَّ.

7. And lastly it may be 3d pers. sing. imp. fem. with the *Noon* of corroboration, from the root وَأْيٌ *promising*, *stipulating*, &c.

The rules of permutation by which the above changes are authorised, I have purposely omitted; they would have swelled out these notes to a disproportionate size, and can not be necessary to the regularly instructed Student.

Grammarians have discovered another use of إِنَّ which they term جَوَابِي *concessive*, or *responsive*, and as such it is Synonymous with نَعَمْ; to illustrate which they produce the following

EXAMPLE.

حُكِيَ أَنَّ فُضَالَةَ ابْنَ شَرِيكٍ أَتَى ابْنَ الزُّبَيْرِ فِي حَاجَةٍ فَقَالَ إِنَّ نَاقَتِي تَعِبَتْ فَقَالَ أَرْحِهَا فَقَالَ أَعْطِشْهَا الطَّرِيقَ فَقَالَ اِسْقِهَا فَقَالَ لَهُ مَا جِئْتُكَ مُسْتَطِبًّا وَإِنَّمَا جِئْتُكَ مُسْتَنْهِجًا لَعَنَ اللهُ نَاقَةً

Syn. with نَعَمْ.

حَمَلَتْنِي إِلَيْكَ فَقَالَ إِنَّ وَرَاكِبَهَا

4. The *fourth* is لَكِنَّ in the grammatical sense of اِسْتِدْرَاك and is used to explain some uncertainty supposed to exist in the first branch of a compound proposition, it can therefore only occur between two sentences, distinguished from, and constrasted with each other, by reason of some opposition contained in them, or denied by one of them.

EXAMPLES.

غَابَ زَيْدٌ لَكِنَّ بَكْرًا حَاضِرٌ "Zued is absent *but* Bukur is present."

مَا جَاءَنِي زَيْدٌ لَكِنَّ عَمْرٌو جَاءَنِي "Zued did not come to me *but* OMR did."

Annotation.

they are able to point out by the laws of permutation, the causes by which such a change may be legitimately effected:—for instance they derive the word أَمَّا, *(but,)* from the sentence مَهْمَا يَكُنْ مِنْ شَيْءٍ i. e.—"whatever may happen,"— or,—"in whatever state things may be," by rejecting the last three words and subjecting the remaining one, (مَهْمَا) to all the evolutions of grammatical change.* By some grammarians إِنَّ is supposed to be compounded of the negative particle إِنْ and the first personal pronoun أَنَا, as the Arabs are known occasionally to make use of the expression, إِنَّ قَائِمٌ equivalent to مَا أَنَا قَائِمٌ, "I am not standing."

إِنَّ is also a verb and its derivation is accounted for in seven different ways.

1. It may be the 3d pers. plur. fem. of أَيْن *lassitude, weariness,* as in the example أَلنِّسَاءُ إِنَّ i. e. تَعِبْنَ "*The women were fatigued,*" the original form of the word إِئْنَ having undergone the necessary changes established by the laws of permutation.

2. It may be referred to أَنَّ originally أَانَّ *vicinity.*

3. Or the 3d pers. mas. pret. pass. from أَنِين *complaining:* being originally in the pass. voice أُنِنَ.

* This is perhaps as happy an Etymology as King PEPIN, from the Greek ὄσπερ. Thus, ὄσπερ—ἧπερ—ὅπερ—Diaper—Napkin—Nipkin—Pipkin—Pippin-King—King PEPIN. *See Div. Purley. Vol.* 1, *p.* 130.

3. The *third* is كَأَنَّ in the sense of تَشْبِيه, *similitude*, or *comparison.*

EXAMPLE.

كَأَنَّ زَيْدًا أَسَدٌ "Zued is *like* a lion."

Annotation.

such instances it must be translated negatively, example إِنْ زَيْدٌ لَمُنْطَلِقٌ "Zued is *not* but going." But this it may be presumed is a distinction, without a difference, for, "Zued is *not* but going," and "Zued is certainly going," convey in fact the same meaning.

OF THE PLACE OF إِنَّ *IN COMPOSITION.*

Grammarians have assigned the following *five* places to إِنَّ in composition.

1. It commences a sentence, as إِنَّ زَيْدًا قَائِمٌ "Zued is certainly standing."

2. It follows the various tenses derived from قَوْل as يَقُولُ إِنَّ زَيْدًا قَائِمٌ.

3. It occurs after the relative pronoun, as جَاءَ ٱلَّذِي إِنَّ أَبَاهُ عَالِمٌ "He came, whose father is certainly learned."

4. It is found in that sentence the predicate of which is preceded by the لَام of corroboration.

وَٱللّٰهُ يَعْلَمُ إِنَّكَ لَرَسُولُ ٱللّٰهِ "And God knows, that verily you are his Prophet."

5. It precedes the جَوَابُ ٱلْقَسَمِ as already explained.

EXAMPLE.

وَٱللّٰهِ إِنَّ زَيْدًا قَائِمٌ "By God Zued is certainly standing."

OF THE DERIVATION OF إِنَّ.

The Arabian Grammarians have amused themselves in tracing the origin of this word, but have produced nothing satisfactory. Their principles of derivation, if indeed they can be said to have any such principles, are so whimsical and extravagant, that it may be doubted, whether they can be matched by those of our most fanciful European Etymologists. They seem to pay little regard to the original sense of the term, from which a word may be derived, and make no scruple to refer it to any word, or indeed to any phrase, provided

2. Of these, the *two* first, namely إِنَّ and أَنَّ, are used, to *verify*, or *corroborate* the sense of a given proposition. (اَلتَّحْقِيق)

EXAMPLES.

إِنَّ زَيْدًا قَائِمٌ "*Certainly* Zued is standing."

بَلَغَنِي أَنَّ زَيْدًا مُنْطَلِقٌ {It reached me, (i. e. the news,) that Zued was *certainly* departing.

Annotation.

"And he fell, and he fell,
To the regions of hell;
Nine centuries bounced he from cavern to rock,
And his head, as he tumbled, went nickety knock,
Like a pebble in Carisbrook well!"

See the new THEATRUM POETARUM.

It must be remembered that instances of the above government are by no means numerous, and that grammarians have accounted for the anomaly on other principles, which however I do not deem of sufficient importance to repeat.

The word governed by إِنَّ, is sometimes a pronoun understood.

EXAMPLE.

شعر

إِنَّ مَنْ يَدْخُلِ ٱلْكَنِيسَةَ يَوْمًا
يَلْقَ فِيهَا جَآذِرًا وَظِبَاءَ

"Whoever enters the Synagogue, will certainly find in it beautiful youths of both sexes."

The Arabian Grammarians will not allow the pronoun مَنْ in the above verse, to be the word governed by the particle, but ه understood, viz. إِنَّ for إِنَّهُ—The sense will then run—"the fact is this, whoever, &c."

The particle is sometimes written without the *Tushdeed* with the *Noon Sakin*, or quiescent; and in this form has seldom any government, but the grammarians of Koofuh believe that in all

CLASS SECOND.

1. The *second* CLASS contains *six* words, termed اَلْحُرُوفُ الْمُشَبَّهَةُ بِالْفِعْلِ or PARTICLES *resembling* VERBS, which precede in construction both TERMS of a proposition, governing the SUBJECT in the ACCUSATIVE or OBJECTIVE case, and the PREDICATE in the NOMINATIVE, viz.

إِنَّ, أَنَّ, كَأَنَّ, لٰكِنَّ, لَيْتَ, لَعَلَّ.

Annotation.

The particle إِنَّ governs generally the subject of a proposition in the accusative or objective case, I say generally, for examples are produced in which it is supposed to govern both terms in the accusative. The following examples may be sufficient to illustrate this.

اِذَا اسْوَدَّ جُنْحُ اللَّيْلِ فَالْتَاتِ وَلْتَكُنْ
خُطَاكَ خِفَافًا اِنَّ جُرَّاسَنَا اُسْدًا

Approach at night when darkness spreads her sable wings,
But let your steps be silent and cautious, for our centinels are truly Lions.

In which the words اُسْدًا and جُرَّاس the subject and predicate, are both rendered *Munsoob* by اِنَّ.

And in the following example from the حَدِيث or traditionary records of the Prophet.

اِنَّ قَعْرَ جَهَنَّمَ سَبْعِينَ خَرِيفًا

"Verily the depth of Hell is equal to a seventy years *Journey*."

MILTON in like manner measures *space* by *time*.

"Nine times the space that measures day and night
To mortal men."

It is worth remarking that the three great Poets, HOMER, VIRGIL and MILTON, have all exerted themselves in extending the idea of the depth of hell. HOMER makes it as far beneath the deepest pit of earth, as the heaven is above the earth. Il. viii. 16. VIRGIL *twice* as far; Æn. vi. 578, and MILTON *thrice* as far; their efforts are commendable no doubt, but not to be compared with the more *magnanimous* flights of a modern Bard.

judicious selection of the objects of enjoyment, that he may lead a life of unmixed pleasure.

CONCLUDING REMARKS ON THE PREPOSITIONS.

The preceding view of the Arabic prepositions, will be found to contain almost every thing essentially useful. The Annotations are intended to convey a more precise and accurate notion of their extensive force, and the Stories and Extracts will illustrate their practical application to the purposes of speech. Minute discussions on their orgin and grammatical character, I have purposely omitted, not that I consider such discussions, as either useless or uninteresting, but that I am disposed to believe they are unsuitable to the nature of the present work. Theoretical disquisitions are good in their proper place, but they are not in their proper place in an elementary treatise, which should aim rather at the illustration of specific rules, than the discovery or examination of abstract principles.

SYNOPSIS OF THE ARABIC PREPOSITIONS.

باء *Corresponding occasionally to*	By, with, for, because, on accouat of, in.
مِن ————————	From, some, namely, towit, of, on, by reason of, than, against.
عَن ————————	From, off, out of, from out, for, on, above, over, through, by.
الى ————————	To, till, along with, including, from, in.
فِي ————————	In, on.
لام ————————	For, belongs to, that, by, follows.
رُبَّ ————————	Few, many, some, frequently.
عَلى ————————	On, upon, by, above, over, along with, for, from, of.
كاف ————————	Like, as, as soon as, because of, for.
مُذ and مُنذُ ————————	Since, from, in.
حتّى ————————	Till, as far as, to, along with, even to, that, but, and.
واو ————————	By, few.
تاء ————————	By.
حاشا, خلا, عدا ———	Except, without, save, omitting, unless, besides.

End of the Prepositions.

STORY.

The Calif Haroon Rusheed, said once to his companions,—I have drank of every thing intoxicating except the juice of the grape and the poppy,* in consequence of not finding any advantages from them; and I have indulged my taste in every sort of confectionary except that termed *Khubees*,† for I found it oppress the stomach and slow of digestion; and I dressed in every sort of costly garments except black, for that *colour* is odious; and I favoured and patronized all classes of the people both high and low except that of the Barmecides, who are no better than they should be. It becomes every one therefore to make a

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* i.e. wine and opium.

† خبيص from خبص he *mingled*, or *mixed up together*; a sort of confectionary or sweet-meat, made of dates, honey, and other ingredients, and with the fem. ة is used absolutely to denote *the elegancies and luxuries of life*, as in the following verse from the Hurreeree, in which Aboo-Zued, commences his apology to Haris, for having fraudulently assumed the character of a religious itinerant:

شعر

لبست الخميصة ابغي الخبيصة وانشبت شصي في كل شيصة

وصيرت وعظي احبولة اريغ القنيص بها والقنيصة

VERSE.

"I put on the garment *of devotion*, with the hope of bettering my condition,
And baited my hook for every fish:
I made religious admonition a net,
The better thereby to entangle every kind of prey."

The Arabic word قميص *qamees* a *tunic*, χιτων, is found with little variation in several languages; thus in French, *chemise;* Italian, *camiscia;* Spanish and Portuguese, *camisa;* Hindee *kumeez*, and Bengalee *kamiz*. Like its Synonymes in English and Latin, namely *shift*, and *prætexta*, it seems to have an equivocal meaning, and was a dress peculiar to Arabian devotees.

[*I made religious admonition a net.*] This will remind the reader of a similar metaphorical expression in the new Testament (See Math. Chap. 4. v. 19. and Mark Chap. 1. and v. 17.) καὶ ποιήσω ὑμᾶς ἁλιεῖς ἀνθρώπων, and I will make you *fishers of men*.

خَلَا الْبَيْتُ زَيْداً The house freed itself of Zued.*

عَدَا الْقَوْمُ زَيْداً The tribe *excluded,* or *excepted* Zued.

Annotation.

حَاشَا When preceded by the negative particle مَا is always a verb, as in the following example:

أُسَامَةُ أَحَبُّ اِلَيَّ مَا حَاشَى فَاطِمَةَ

" OOSAMU is most beloved by me, but not to the exclusion of FATIMU."

The prepositions خَلَا and عَدَا, are in every respect Synonymous with حَاشَا except that they are never found in the sense of تَنْزِيه. They correspond with the word *save, except, unless, besides,* &c. and their derivation is altogether as obvious as the English prepositions: whatever grammatical character therefore they may at present assume, it is obvious they cannot be considered in the light of original particles; they all occur in the following Story.

(A verb.)

حُكِيَ اَنَّ الرَّشِيدَ قَالَ يَوْماً لِاَصْحَابِهِ لَقَدِ اسْتَعْمَلْتُ الْمُسْكِرَاتِ مَا خَلَا

(A verb.)

النَّبِيذَ وَالْاَفْيُونَ لِعَدَمِ النَّفْعِ مِنْهُمَا وَذُقْتُ اَنْوَاعَ الْحَلْوَاءِ مَا عَدَا

(A preposition.)

الْخَبِيصَ لِاَنَّهُ ثَقِيلٌ عَلَى الْمَعِدَةِ بَطِيُّ الْهَضْمِ وَلَبِسْتُ الْمَلَابِسَ الْفَاخِرَةَ خَلَا

(A preposition.)

السَّوَادِ لِاَنَّهُ مَكْرُوهٌ وَاَحْسَنْتُ اِلَى الْاَكَابِرِ وَالْاَصَاغِرِ حَاشَى الْبَرَامِكَةِ

وَكَانَ مِنْ شَأْنِهِمْ مَا كَانَ فَيَنْبَغِي لِكُلِّ امْرَءٍ اَنْ يَخْتَارَ لِنَفْسِهِ اَحَاسِنَ

الْاَشْيَاءِ وَيَتَجَنَّبَ مَا يَرَاهُ ضَارًّا لَهُ لِيَعِيشَ عَيْشاً رَغِيداً

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* A figurative mode of expression, and means simply, *Zu-d is not in the house.*

3. When two of the above particles, namely خَلَا and عَدَا, are preceded by مَا, or whenever they happen to commence a sentence, they invariably assume a verbal character.

EXAMPLES.

مَا خَلَا زَيْدًا } Except, or without Zued.*
مَا عَدَا زَيْدًا }

Annotation.

In the first sense it occurs in the following passage in the Qooran, وَقُلْنَ حَاشَ لِلّٰهِ مَا هٰذَا بَشَرًا † which Maracci renders,—"Proh deum, non est hic homo!" And Sale copying, or rather translating the Latin,—"O God, this is not a mortal!" The phrase حَاشَ لِلّٰهِ means properly "God avert," Avertat Deus, hence the common expression حَاشَاكَ or حَاشَا لَكَ *absit a te*, in some respects resembling the Latin salutation *Salvus sis*. In its second or *exceptive* signification it is Synonymous with حَاشَيْتُهُ and اِسْتَثْنَيْتُهُ, *I excepted*, or *rejected him*.—In this two-fold capacity of *salutation* and *exception* it resembles the English *save*, in the equivoque of Chaucer's Sompnour against the Friar.‡

"God *save* you all, *save* this cursed Frere."

The author of the Mooghnee however on the authority of ابن مسعود Ibno Musood, (one of the seven readers of the Qooran) reads the sentence حَاشًا لِلّٰهِ, with the *tunween*, and asserts that حَاشًا is here a noun in the objective case, the verb حَاشَيْتُ being understood, as حَاشَيْتُ حَاشًا equivalent to نَزَّهْتُ تَنْزِيهًا لِلّٰهِ.

* The sentence if complete would be جَاءَنِي الْقَوْمُ مَا خَلَا زَيْدًا all the tribe came to me *with the exception of* Zued. خَلَا used intransitively means *deserted*, *empty*, as in the 3d. Muqam of Hureeree, خَلَتِ الْهُرَابِطُ, "the stalls were empty," and hence خَلَا a *desert*, &c. The infinitive عَدْوٌ signifies literally *transition*, or *passage*, hence عُدْوِيٌّ, and عُدْوَانٌ sin, *transgression*, retaining in Arabic the same relation to the primitive sense as the English term.

† The exclamation of the women when introduced by Zuleekha to Joseph.

‡ See diversions of Purley, Vol. I.

2. Some grammarians are of opinion that the above particles occur occasionally as verbs, and in this character they govern the noun immediately following them in the accusative or objective case, the agent being an inherent or concealed pronoun.

EXAMPLE.

جَاءَنِي الْقَوْمُ حَاشَا زَيْدًا
وَخَلَا زَيْدًا وَعَدَا زَيْدًا } The tribe came to me (all) *except* Zued.

Annotation.

remarking that it occurs once in the Qooran in a sense apparently equally absolute, which the expositors have thought necessary to comment on.—The passage is as follows :

قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيَابَةِ الْجُبِّ يَلْتَقِطْهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ ۝

Which Sale has translated thus,—" one of them spoke and said, slay not Joseph, but throw him to the bottom of the well, and some travellers will take him up *if you do this.*" In which he appears to have followed Maracci, as indeed he very frequently does, who renders the phrase إِنْ كُنْتُمْ فَاعِلِينَ " si fueritis *hoc* facientes," The Commentators on the Qooran, aware of the general sense of the term, have accordingly proposed various interpretations, the most approved of which seems to be that of حسين كاشفي Hoosuen Kashufee—who says the word فاعل in the above passage must be rendered, *acting with prudence and deliberation*, the sense will then be—" Do not slay Joseph, for by that you will draw upon yourselves disgrace and reproach; but *if you act with prudence and deliberation*, cast him into a pit by the road side, where he may be discovered and taken out by travellers."

حَاشَا written also حَاشَ and حَشَا, * assumes in its verbal character a two-fold signification. 1. تَنْزِيه *averting or abstaining from.* 2. إِسْتِثْنَا *exclusion*, or *exception*.

* It is seldom found in this form.

OF THE PREPOSITIONS.

حَاشَا ، خَلاَ and عَدَا.

1. The prepositions, حَاشَا ، خَلاَ and عَدَا ، are used in the sense of *exclusion* or *exception*, (اِسْتِثْنَاء).

EXAMPLE.

جَاءَنِي الْقَوْمُ حَاشَا زَيْدٍ وَخَلاَ زَيْدٍ وَعَدَا زَيْدٍ	The tribe came to me (all) *except* Zued.

Annotation.

The prepositions حَاشَا، خَلاَ and عَدَا considered either as verbs or particles, are every where used to denote the same idea, namely *exclusion*, or *exception*. As prepositions they govern the noun in the aorist, and as verbs in the accusative or objective case. Seebuwueh indeed with most of the Busruh Grammarians deny the verbal character of حَاشَا، and contend that it is invariably an exceptive particle, while the grammarians حَرِبي Hurubee, مازني Mazunee, مُبَرِّد Mooburrud, زَجَّاج Zujjaj, أخفش Ukhfush, فرّاز Furraa, ابوعمرو Aboo-Umr, شيباني Sheebanee and others, concede the point, but consider it as indeclinable. This however is contradicted by the author of the Mooghnee, who proves it to be regularly inflected like other verbs, as حَاشَا، حَاشَيْتُ، يُحَاشِي، أُحَاشِي، &c. The aorist tense أُحَاشِي occurs in the following verse:

وَلاَ أَرَى فَاعِلاً فِي النَّاسِ يُشْبِهُهُ

وَلاَ أُحَاشِي مِنَ الأَقْوَامِ مِنْ أَحَدِ

I perceive none among the people,
Nor do I distinguish any in the tribe equal to him in action.

It is difficult to assign any determinate signification to the word فاعل in the above verse, though there can be little doubt that some specific sense is intended. It may perhaps be worth

7. The جواب القسم is rejected whenever the sentence preceding the قسم happens to be of a similar nature, to that which should constitute the جواب.

EXAMPLE.

وﷲ ان زيدا عالم زيد عالم والله Zued by God, is learned i. e.

8. It is also rejected when the قسم happens to intervene between the two members of a sentence.*

EXAMPLE.

زيد والله عالم Zued *by* God is learned.

Annotation.

The letter Meem (م) with the vowel point *Kusr*, is supposed to be a contraction of مِن, and with the *Zummu* of مُن; or the first of يمين, the second ايمن, both these derivations however are rejected by other grammarians who consider them from their homogeneity or labial affinity, as mere substitutes for واو.

The word ايمن occurs under seven various forms, viz. ايمن, ايمن, ايمن, ايم, ايم, هيم, ام, ام, † of these, the two first are appropriated to the words الله, as ايمن الله, and كعبة, the temple, as ايمن الكعبة—the other four are restricted to الله.

Besides the above particles there are some nouns, such as عمر life, age, &c. بقاء duration, continuation; مصحف the book, i. e. Qooran; كعبة the temple; يمين an oath; and أيمن happiness, or the pl. of يمين, an oath, which are used in solemn forms of swearing.

The particle تا has already been illustrated in page 72, which see.

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* i. e. between the subject and predicate.

† These contractions are not more remarkable than Ecastor and Edepol in Latin, for per ædem Castoris; per ædem Pollucis, the latter of which agreeably to Vossius is composed of three words: namely *me* or *e* a particle of swearing and *deus Pollux*.

4. But if it be a *verbal* sentence, (جُملةٌ فعليةٌ) in a *confirmed* sense, it will be preceded by both لام and قد, or by لام alone.

EXAMPLES.

وَاللّٰهِ لَقَدْ قَامَ زَيْدٌ By God Zued most certainly stood.

وَاللّٰهِ لَأَفْعَلَنَّ كَذَا By God I will certainly do so.

5. If the sentence be *negative*, (منفيّةٌ) and the verb in the *past* time, it will be preceded by the particle مَا.

EXAMPLE.

وَاللّٰهِ مَا قَامَ زَيْدٌ By God Zued did *not* stand.

6. But should the verb be in the *aorist* tense, it will require one of the three following particles, namely, مَا, لَا, لَنْ.

EXAMPLES.

وَاللّٰهِ مَا أَفْعَلَنَّ كَذَا	By God I will certainly *not* do so.
وَاللّٰهِ لَا أَفْعَلَنَّ كَذَا	
وَاللّٰهِ لَنْ أَفْعَلَ كَذَا	

Annotation.

مُنْ as a particle of swearing occurs under five various forms, viz. مُ، مِ، مُنْ، مَنْ، مِنْ، of these the two first are prefixed to the words رَبّي and occasionally to اللّٰه, the other three to اللّٰه alone.

The Grammarian Seebuwueh, is of opinion that مِنْ or مُنْ is an original particle of swearing synonymous with بَا, but others imagine that مُنْ is an abbreviation, or contraction of يَمِين an *oath;* and that مُنْ is immediately derived from أَيْمُن, the plural of يَمِين, or according to others, from يُمْن *happiness, felicity.*

should happen to be a nominal sentence, (جُملةٌ اسمِيَّةٌ) in a *confirmed* sense, (مثبتة) it must be invariably preceded by إِنَّ, or the prepositive or inchoative particle لام.*

EXAMPLE.

وَاللّٰهِ اِنَّ زيدًا قَائمٌ } By God Zued is *certainly* standing.
وَاللّٰهِ لَزيدٌ قَائمٌ }

3. If the جَوَابُ القَسَمِ be a *negative* sentence, (مَنفِيَّة) it must be preceded by one of the three following particles, viz. ما, لا, اِنْ.

EXAMPLES.

وَاللّٰهِ مَا زَيدٌ قَائمٌ By God Zued is *not* standing.

وَاللّٰهِ لَا زَيدٌ فِى الدَّارِ وَلَا عَمرٌو By God Zued is *not* in the house, nor Umr.

وَاللّٰهِ اِنْ زَيدٌ قَائمٌ By God Zued is not standing.

Annotation.

The Arabian Grammarians consider واو as the substitute of باء, and تاء again as the substitute of واو, as تُرَاثٌ for وُرَاثٌ *heirdom;*—تُجَاهٌ for وُجَاهٌ *front, opposition,* &c. so that agreeably to this theory the original particle of swearing is باء, of which واو is a mere derivative or labial variation, and تاء a substitute for واو though the reason for such a change does not appear very obvious.

The particles of swearing are باء, واو, تاء, لام, and مِنْ, but the three first are of most frequent occurrence. لام, like تاء, is said to be the substitute of واو and is never found prefixed to any word but اللّٰه;—مِنْ is almost invariably prefixed to رَبِّي 'my Lord,' as مِن رَبِّى *by my Lord,* but is occasionally though very rarely found also with اللّٰه.

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* The same as the لَامِ تَاكِيد, or particle of *corroboration.*

STORY.

The Devil, says a certain Devotee, appeared before me one day in my cell, and accosting me said, by God, you have strayed from the true path, having rejected the enjoyments of this life, for those of an (*uncertain*) futurity, and do not seem to know that you are squandering away your time in the performance of that of which God is altogether independant, for after this life you are nothing but clay—By God I will certainly deceive you.—By the Lord of the sacred Temple, I will most undoubtedly lead you astray. He then vanished from my sight, and I saw no more of him.—O Lord protect us from him!

OF THE PREPOSITION.

تاء

1. The preposition تاء is used as a particle of swearing, restricted however in its application to the name of the Almighty God.

EXAMPLE.

تَاللّٰهِ لَأَضْرِبَنَّ زَيْدًا *By* God I will certainly beat Zued.

2. It must be remembered, that the قَسَم or *oath*, invariably requires, what is termed in grammar the جَوَابُ ٱلْقَسَمِ or fact asserted by the oath; if this

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Annotation.

The author of the ضَوء Zoo, (a well known Commentary on the مصباح Misbah) believes that the particle تاء, as used in forms of adjuring or obtesting, is exclusively appropriated to the word اللّٰه, and the language of the text seems to favor this opinion; but the author of the Moognee, whose authority on all grammatical questions may be considered decisive, admits of no such restriction in its application, and says it may be prefixed not only to the word اللّٰه, but also to the various epithets or attributes of God, as تَالرَّحمٰن, تَرَبِّ ٱلْكَعْبَةِ, تَرَبِّي, &c.

2. It is occasionally synonymous with رُبَّ

EXAMPLE.

وعالم يعمل بعلمه
i. e.
رُبَّ عالمٍ يعمل بعلمه

Few of the learned act in conformity to their learning.

Annotation.

tion, assume a verb of swearing before it, which is not the case with واو which invariably commences a sentence, we cannot therefore say as we do with باء أقسمتُ بالله أو أقسم والله "I swore or swear, &c."

The particle باء is used indifferently in interrogative, imperative, and indicative, senses, but واو is restricted to the latter form of expression; we cannot therefore agreably to the authority of the grammarian Ruzee say وَاللهِ أَخْبِرْنِي أو لا تُخْبِرْنِي, which does not require translation. It occurs in the following Story.

حكاية

قَالَ بَعْضُ العُبَّادِ مَرَّ بِيْ إِبْلِيْسُ ذَاتَ يَوْمٍ وَأَنَا بِصَوْمَعَتِي فَقَالَ مُخَاطِبًا لِي وَاللهِ إِنَّكُمْ ضَالُّونَ عَنِ السَّبِيْلِ تَرَكْتُمُ اللَّذَّاتِ الدُّنْيَوِيَّةَ لِتَحْصِيْلِ النَّفَائِسِ الأُخْرَوِيَّةِ وَلَمْ تَعْلَمُوْا أَنَّكُمْ أَضَعْتُمْ أَيَّامَ أَعْمَارِكُمْ فِيْهَا اللهُ مُسْتَغْنٍ عَنْهُ وَمَا بَعْدَهَا إِلَّا التُّرَابُ تَاللهِ لَأَكِيْدَنَّكُمْ تَرَبَّ الكَعْبَةِ لَأُضِلَّنَّكُمْ ثُمَّ غَابَ عَنْ نَظَرِيْ وَلَمْ أَرَهُ فَنَعُوْذُ بِاللهِ مِنْهُ

STORY.

It is related that a certain Theologian saw the Devil one night in his sleep, and said to him, O accursed, how long will you continue to exercise your wiles on the understandings of mankind? Till the day of judgment, replied Satan, and I have so artfully arranged my plots as to secure success in all my schemes against them. But what is your opinion said the other with regard to Theologians, do you think they will be admitted into heaven unexamined? No, no, said the Devil, by no means, on the contrary, they shall be given to drink of purulent matter,* and shall taste the bitterness of the damned, after this life. He then spit in his face, and the divine roaring out, awoke in a fright.

OF THE PREPOSITION,

واو

1. The preposition واو, is used in swearing, (قَسَم) but is restricted in its application to a noun apparent or expressed.

EXAMPLE.

واللّٰهِ لاَشْرَبَنَّ الخَمرَ *By* God, I will never drink wine.

Annotation.

The Grammarians of Koofuh believe that واو is occasionally synonymous with رُبَّ, as in the example adduced by the Commentator in the text; but the author of the Moognee, asserts that in all such cases it is invariably a conjunctive particle, and that the government of the word immediately following it is occasioned by رُبَّ understood. The preposition واو like تاء is properly a particle of swearing, the latter however may or may not at discre-

* ماء صديد Aqua purulenta, *potus inferni*, vide Will. in voce. The expression alludes to a passage in the 14th Chapter of the Qooran, thus rendered by Sale—" Hell lieth unseen before him, and he shall have *filthy water* given him to drink."—This *filthy water*, is supposed to issue from the bodies of the damned.

4. It invariably governs a noun apparent or expressed, (اسم ظاهر) in opposition to the preposition إلى for we cannot say حتّاه, though we do إليه "to him."

Annotation.

4. When the word preceding حتّى is governed by a preposition, the preposition must be repeated with the word which follows it.

EXAMPLE.

مَرَرْتُ بِالقَوْمِ حَتّى بِزَيْدٍ

5. حتّى resembles إلى in many respects, but can never be substituted for it in a sentence as the correlate of مِنْ. It occurs in several of the above capacities in the following dialogue.

حِكايَة

قِيلَ إنَّ بَعْضَ الفُقَهاءِ رَأَى إبْلِيسَ لَيْلَةً فِي مَنامِهِ فَقالَ لَهُ أيُّها اللَّعِينُ

Govt. expressed. — Govt. understood.

حَتّى مَتَى تَلْعَبُ مَكايِدُكَ بِعُقُولِ النّاسِ قالَ لَهُ حَتّى يَوْمِ القارِعَةِ

Inceptive.

وَقَدْ زَيَّنْتُ لَهُمُ القَبائِحَ حَتّى إنَّهُمْ أعْرَضُوا عَنِ الرَّشادِ فَقالَ لَهُ الفَقِيهُ

ما قَوْلُكَ فِي الفُقَهاءِ أيَدْخُلُونَ الجَنَّةَ بِغَيْرِ حِسابٍ قالَ كَلّا بَلْ يُسْقَوْنَ

Conjunctive.

مِنْ ماءٍ صَدِيدٍ حَتّى يَذُوقُونَ عَذابَ جَهَنَّمَ يَوْمَ المَآبِ ثُمَّ بَصَقَ فِي وَجْهِهِ

فَصاحَ الفَقِيهُ وَانْتَبَهَ مَرْعُوبًا

2. It is used in the sense of *concomitance*, or *companionship*.

EXAMPLE.

قرأت وردي حتى الدعاء — I read my portion of the liturgy, *along with* the prayer.

3. It has sometimes an *inclusive* signification.

EXAMPLE.

اكلت السمكة حتى رأسها — I ate the fish *even to* the head, i. e. head and all.

Annotation.

1. It is used in the sense of تعليل or *causation* and in this sense is synonymous with كي

EXAMPLE from the QOORAN.

هم الذين يقولون لا تنفقوا على من عند رسول الله حتى ينفضوا

"These are the men, who say, do not bestow any thing, on those who are with the apostles of GOD, *that* they may be obliged to separate from him."

2 It is sometimes, though rarely, found synonymous with الا as exemplified in the following verse.

شعر

ليس العطاء من الفضول سماحة
حتى تجود وما لديك قليل

"There is no liberality in the gifts of the prodigal, but there is in you, who possessing but little, will yet part with it."

3. حتى occurs as a conjunctive particle synonymous with واو, and as such requires to be followed by a noun apparent or expressed.

EXAMPLE.

ضربت القوم حتى زيدا

"I beat the tribe and Zued also."

T

concerns of the journey that I entirely forgot my promise till this instant. On hearing this she repeated the following verses.

PARAPHRASE.

Hast thou forgotten her whose faithful breast,
With fiercest flames by love enkindled, burns;
Who veil'd in Sorrow's cold and gloomy vest,
Affection scorn'd and unrequited, mourns?
Whose Passion wakes the wildness of despair,
And mad, accelerates the hand of fate:
Farewell—Eternity relieves my care;
Death breaks affection's bonds, and ends thy hate.

She then stabbed herself with a knife she had in her hand, and died on the spot!

OF THE PREPOSITION,

حتّى

1. The preposition حتّى is used to denote the *bound* or *termination* of interval, as applicable to *time* and *place*.

EXAMPLES.

نمتُ البارحةَ حتّى الصّباحِ I slept last night *till* the morning.

سِرتُ البَلَدَ حتّى السّوق I perambulated the town *as far as* the market-place.

Annotation.

This word is considered by all the Arabian Grammarians as a particle, and in this capacity has three distinct offices: these, as of little importance, I shall not here comment on, but content myself with a few observations on its practical application.

حال وها هو قد تم والليلة الهلال فقال لها نعم يا نور عيني إن كلامك
حق وكانت النية على ما قلت لك منذ يوم سفري فحين مضيت لذلك
المهم اشتغل خاطري بها لا بد من إسعافه فنسيت ما وعدتك به وما
ذكرته منذ شهر نا هذا إلا الآن فأنشدت المرأة عند ذلك شعرا

أتنسى من أذاب الوجد قلبه   وألبس جسمه شجوا وكربه
وصادف من هواك الذبراة   تباريحا أطارت منه لبه
هجرتك أيها الكوفي هجرا   طويلا تضمحل به المحبة

ثم إنها ضربت نفسها بسكين كان في يدها فماتت

STORY.

A certain man had occasion once to be absent for sometime from his wife, who loved him with the most excessive tenderness and affection; on his return she said to him;—My dear you are certainly a promise-breaker, for I have not received a line from you since your departure, although you promised to write to me regularly, and ' correspondence they say is half an interview.' Now, I have heard nothing of you during the whole month, and you promised to return in fifteen days: the month you see is finished; this is the night of the new moon.

My soul, said he, you say right.—My intention was certainly to do so, on the day of my departure, but when I set out, my mind was so occupied, with the various

Annotation.

"مَا رَأَيْتُهُ مُذْ او مُنْذُ يَوْمِ ٱلْجُمْعَةِ I have not seen him since Friday." In the second capacity, they will be followed by a specific period of time, forming the answer to the question كَمْ. *Ex.* مَا رَأَيْتُهُ مُذْ او مُنْذُ ثَلَاثَةِ أَيَّامٍ أَوْ خَمْسَةِ أَيَّامٍ—مُذْ and مُنْذُ whether considered as particles or nouns, take after them, sometimes an *infinitive*, as—مَا رَأَيْتُهُ مُذْ او مُنْذُ سَفَرِهِ "I did not see him since his journey." Sometimes a verb in the *past* tense. *Ex.* مَا رَأَيْتُهُ مُنْذُ سَافَرَ "I did not see him since he set out." But never the *Futura.*

The Arabic preposition مُذْ or مُنْذُ seems to correspond in almost every respect with the English *since*, which MINSHEU derives from the old English *sithence*, and SKINNER from the Latin *exhinc*; "*e* et *h* abjectis, et *x* facillima mutatione in *s* transeunte." A process perhaps not more extraordinary than that recorded above of مُنْذُ. In like manner, the Latin preposition *post*, quasi *pone est*, and the Greek ἔπειτα, from ἐπὶ τὰ *post hoc*, as well as the French *depuis* which is supposed to be corruped from *post*. Several of the above senses will be found illustrated in the following Story.

حِكَايَة

حُكِيَ اَنَّ رَجُلًا غَابَ عَنْ زَوْجَتِهِ اَيَّامًا لِحَاجَةٍ عَرَضَتْ لَهُ وَكَانَتْ تُحِبُّهُ

مَحَبَّةً شَدِيدَةً لَا مَزِيدَ عَلَيْهَا فَلَمَّا رَجَعَ اِلَيْهَا قَالَتْ لَهُ لَا شَكَّ اَنَّكَ نَاقِضُ

Syn. with مِنْ

اَلْعَهْدِ كَيْفَ وَمَا رَأَيْتُ مِنْكَ مَسْطُورًا مُنْذُ يَوْمِ سَفَرِكَ وَاَنْتَ وَعَدْتَنِي

بِذٰلِكَ وَالْمُرَاسَلَاتُ كَمَا قِيلَ نِصْفُ الْمُلَاقَاتِ وَلَا وَقَفْتُ لَكَ عَلَى اَثَرٍ

Syn. with فِي

مُذْ شَهْرِنَا هٰذَا وَاَنْتَ الَّذِي قَالَ اِنِّي عَائِدٌ اِلَيْكَ فِي شَطْرِهِ عَلَى كُلِّ

2. They sometimes denote the whole time.

EXAMPLE.

ما رأيته مذ او منذ يومين { I have not seen him these two days, *in other words*,

جميع مدة انقطاع رؤيتي اياه يومان

"The whole period of my not seeing him was two days."

Annotation.

2. When the *present* time is intended, it is equivalent to في.

EXAMPLE.

ما لقيته مذ يا منذ يومنا او شهرنا او عامنا

"I have not met him this day, or this month, or this year."

3. When a specific or determined period of time is intended it is synonymous with من and الى.

EXAMPLE.

ما رأيته مذ يا منذ ثلاثة ايام او خمسة ايام

"I have not seen him these three days, or these five days."

AS A NOUN.

مذ and منذ considered as nouns, belong to that class of words termed اسما ظروف or nouns of *time* and *place*, and as such have a twofold signification, that is, they sometimes denote the *commencement* of time, and sometimes the *whole* of the period specified. In the *first* capacity, they are invariably followed by a definite noun in the singular number, significant of time, forming the answer to the question متى *when?* *Ex.* متى رأيته "When did you see him?" *Ansr.*

She answered—How do you do, good Sir?—Here I am—why make any delay? and so saying she walked off and never returned. The poor man sickened in consequence of her absence, and continued till the hour of his death in the utmost grief and anxiety.

OF THE PREPOSITIONS,

مُذْ and مُنْذُ

1. The prepositions مُذْ and مُنْذُ are used to denote the commencement of an action with reference to *past* time.

EXAMPLE.

مارأيته مُذْ يوم الجُمعة او مُنْذُ { " I did not see him *since* Friday," *in other words,*

ابتداء عدم رؤيتي اياه كان يومَ الجُمعة

" The beginning of my not seeing him was Friday."

Annotation.

In the explication of these particles, or rather particle (for they are but different forms of the same word,) Grammarians are very diffuse. They are compounded as some imagine of مِن and اذْ, or of مِن and ذُو. مُنْذُ agreably to the authority of Akfush is peculiar to the people of Hajaz, and مُذْ to the tribe of Tumeem. By the tribe of Soolymee, they are pronounced مِنْذُ and مِذْ. The grammatical character also, of مُنْذُ or مُذْ has given rise to much controversy; some contending that it is at all times a noun, others that it is at all times a particle; the author of the Moognee however seems inclined to favor the latter doctrine.

AS A PARTICLE.

As a particle it is employed in three different senses.

1. With reference to the *past* time, it is synonymous with مِن, as exemplyfied in the Text.

حكاية

حُكِيَ انّ بعض الأُدباء كان جالساً ذات يومٍ على دكّة بابه فمرّت به

Similitude.

امرأةٌ كأنّها البدرُ رجحا لا فرماها بعينه وقال مخاطباً لها ايّها الدرّة

Redundant.

اليتيمةُ التى ليس كمثلها جميلةٌ في نساء العالمين تقفي ساعةً لأُبدي

A noun.

لكِ ما سنح الآن بخاطري فوقفت وهي تضحك عن كالبرد المنهمّ فقال

لها انّ قلبي مال إليك وقد خطر بها لي بيتٌ من الشعر وهو

* زوّدينا من حسن وجهك ما دام فحسن الوجوه حالٌ يحول *

Syn. with على

فاجابته انت كخيرٍ وعافيةٍ والوصال كائنٌ فلا تعجل ثمّ انّها ذهبت لشأنها

ولم تعد اليه فمرض الرّجل لفراقها وبقي في قلقٍ عظيمٍ الى ان قضى نحبه

STORY.

A man of learning was sitting one day at the door of his house, and observed a damsel passing by whose extreme beauty attracted his notice. He called out to her and said,—O incomparable pearl, surpassing in beauty all the women of this world, pray stop for a moment, that I may make known to you something that has come into my mind. The damsel upon this turned round, displaying her pearly teeth in a smile, when he addressed her and said. Truly my heart inclines towards you, and dictates the following verse.

> Be bounteous of thy charms for beauty's power,
> Boasts but a short and transitory hour.

2. It is sometimes *redundant*, (زيادة).

EXAMPLE.

لَيْسَ كَمِثْلِهِ شَيْءٌ There is nothing *like* him, (i. e. God).

Annotation.

1. It is used to denote مُبادرة, viz. *mutual celerity*, or the instantaneous occurrence of two actions.

EXAMPLE.

صَلِّ كَمَا يَدْخُلُ الْوَقْتُ "Pray as soon as the time comes."

It denotes *causation* and is synonymous with لام.

EXAMPLES.

كَمَا انَّهُ لَا يَعْلَمُ فَتَجَاوَزَ اللّٰهُ عَنْهُ "For he did not know better therefore God pardoned him." (i. e. *Because of his* ignorance.) Here it is found with the ما كافة, or prohibitive particle.

وَاذْكُرُوهُ كَمَا هَدَاكُمْ "And remember him *for* directing you in the right path." It is here used with the ما مصدرية, or infinitive part.

Some Grammarians however believe that the particle is never found in this sense, but when joined with the ما كافة, or ما مصدرية, but the author of the Moognee offers the following example from the Qooran, to prove the contrary. وَيْكَانَّهُ لَا يُفْلِحُ الْكَافِرُونَ "And *therefore* certainly the unbelievers shall not prosper." It is not easy to translate the وَيْ or particle of astonishment in the above example, without losing the peculiar force of the particle كاف—Maracci renders it—"Papè! certè non prosperabuntur infideles." Sale—"Aha! the unbelievers shall not prosper."

It is used in the sense of علي, in answer to the question كيف حالكم "How are you?" Ans. كخير i. e. علي خير "in health." Several of the above uses are illustrated in the following Story.

prayer to God for that purpose, in order to release 'Umr *from the beating of* Zued,' and getting up sometime afterwards to shut the door, I found this very Ass at the threshold, I therefore naturally enough concluded, that my prayer was granted, and that God had transformed him as you see. Kisa,ee laughed heartily at the *supposed* stupidity of the fellow, and returned to his house exclaiming.—" La huolu wu la qoowwutu illa billahi!"*

OF THE PREPOSITION,

كاف

1. The preposition كاف, is used in the sense of تشبيه, or *Similitude.*

EXAMPLE.

زيد كالاسد Zued is *like* a Lion.

Annotation.

The Grammarian Seebuwueh with several others believe this particle to be a noun, synonymous with the word مثل, and the reason adduced by them for this opinion is, that it occurs in this character in composition and is preceded by a preposition. Its nominal use however they say is restricted to poetry, but the author of the Mooonee-ool-Lubeeb extends it to every sort of composition, and gives an instance of it in common conversation, مررت بكالاسد—" I passed by him who is like a Lion." Those who consider it a particle give the following reason, namely that it occurs as an expletive, which is never the case with a noun.

It has some other peculiar uses besides those mentioned by the Commentator.

* حوقلة or حولقة a verb in the third congugation of increased Triliterals corresponding to the Quadriliteral radicals, possessing the peculiar power termed قصر or *abreviating*—it signifies لاحول ولا قوة الا بالله " *There is no power, and no strength but in God.*"

الكسائيُّ غيظًا حين سمع كلامه وخرج من الدار مسرعًا لينظر من الذي

جعله حمارًا فاذا هو برجلٍ طويل القامة عظيم الهامة فدنا منه وقال

له ايها الشيخ علمنا بالكسائي انه آدميٌّ فكيف صار حيوانًا ناهقًا

قال نعم انّي دعوت ربّي البارحة ان يمسخه حمارًا لينجو عمرٌو من

ضرب زيدٍ فانّه السبب في ذلك وكنت مضطجعًا على فراشي ثم

a room

انّي نزلت من على السرير لاغلق باب الدار فوجدت هذا الحمار

في الدهليز فعلمت انّ الله قد استجاب دعائي وجعله كما ترى

فضحك الكسائيّ ورجع الى منزله وهو يحوقل من كلام هذا الدالّ

على غباوته وجهله

STORY.

It is related, that KISA,EE was sitting one day in his house, and heard some person call out in the street;—hear O ye people a wonder! the Ass upon which I am now riding is KISA,EE the Grammarian, let those that are absent be called that they may behold him. The Grammarian ran out in a rage, to discover who it was that had made an ass of him, and saw a tall fellow with a large head, to whom he went up and said;—pray Sir, how comes it, that KISA,EE whom we know to be a man, is turned into a brute? I will tell you says the man,—last night I offered up a

Annotation.

It is sometimes synonymous with لام, example from the Qooran.

لِتُكَبِّرُوا اللّٰهَ عَلَىٰ مَا هَدٰىكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

"That ye may glorify God *for* having directed you, and that ye may give thanks."

It is synonymous with مِنْ

وَيْلٌ لِلْمُطَفِّفِينَ الَّذِينَ اِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ

"Woe to unjust measurers, who when they receive by measurement, *from* the people demand the full &c. *See Qooran. C.* lxxxiii.

It is synonymous with بِاء as mentioned in the Text.

EXAMPLE.

حَقِيقٌ عَلَىٰ اَنْ لَا اَقُولَ عَلَى اللّٰهِ اِلَّا الْحَقَّ

"It is just that I speak not *of* God, any thing but the truth." *See Qooran. C.* vii.

It is evident from the above examples, that the preposition عَلَىٰ is capable of a variety of uses, besides those recorded in the Commentary, and there are several others of less importance which I have purposely omitted. The senses however in which it is most frequently found, are included in the following Story.

حكاية

قِيلَ اِنَّ الْكِسَائِيَّ رَضِيَ اللّٰهُ عَلَيْهِ كَانَ جَالِسًا ذَاتَ يَوْمٍ عَلَىٰ دَارِهِ

اِذْ سَمِعَ تَائِبًا يَقُولُ اِعْلَمُوا اَيُّهَا النَّاسُ اَنَّ حِمَارِي هٰذَا الَّذِي اَنَا

رَاكِبٌ عَلَيْهِ هُوَ الْكِسَائِيُّ النَّحْوِيُّ فَلْيُعْلِمِ الْحَاضِرُ الْغَائِبَ فَامْتَلَأَ

(Marginal glosses: "Exclusion" over عَلَيْهِ; "Syn. عَنْ" over عَلَيْهِ; "Exaltation" over عَلَيْهِ.)

2. It is occasionally synonymous with بَاءِ

EXAMPLE.

مَرَرْتُ عَلَيْهِ I passed *by* him.

Annotation.

The true character of عَلَى as well as رُبَّ is imperfectly understood: although I believe at present, it is generally considered as a particle yet the Grammarian سيبويه, Seebuwueh, and others of high authority, contend that it is a noun, and nothing else. I shall as usual wave the discussion as unimportant, and content myself with offering a few examples of its practical application.

1. It is sometimes synonymous with مَعَ

EXAMPLE.

لَيْسَ الْبِرَّ اَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلٰكِنَّ الْبِرَّ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَالْمَلٰئِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَاٰتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ

"It is not piety that you turn your faces during prayer, towards the East and the West, but piety is of him who believes in God and the last day, and the Angels and the book (i. e. the Qooran) and the Prophets, and who gives money *for* the love of God, to his kindred, and to orphans, and the poor, and to travellers* and beggars, &c." *See Qooran. C.* ii.

It must be observed however that the words عَلَى حُبِّهِ are capable of a different meaning, as remarked by some of the Commentators on the Qooran, who interpret them thus "*notwithstanding his love of that money*," &c.

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* *Lit.*—The son of the road.

بْنِ سُعَيْدِ الْكُوكَبَانِيِّ وَقَالَ لَهُ بَعْدَ أَنْ سَلَّمَ عَلَيْهِ وَجَلَسَ بَيْنَ يَدَيْهِ

أَفِدْنِي مِمَّا أَفَادَكَ اللّٰهُ بِهِ فَقَالَ لَهُ الْفَقِيهُ هَاكَ مِنِّي كَلِمَتَيْنِ نَافِعَتَيْنِ

وَهُمَا رُبَّ أَمْرٍ جَدَّ الْإِنسَانُ فِي طَلَبِهِ فَلَمَّا أَدْرَكَهُ وَدَّ أَنَّهُ لَمْ يَكُنْ

أَدْرَكَهُ وَرُبَّ حِيلَةٍ أَنْفَعُ مِنْ قَبِيلَةٍ فَحَفِظَهُمَا الرَّجُلُ ثُمَّ أَنَّهُ دَعَا لَهُ

وَذَهَبَ لِشَأْنِهِ

STORY.

A certain scholar called one day upon the learned lawyer ULIYU-BIN-SUEEDIN-ILKUO-KUBANEEYU, and after having paid his respects and taken his seat, said—pray benefit me by some of that knowledge, with which GOD has benefited you. Attend then said the lawyer to the two following useful maxims. *First.* There are *many* things in the acquisition of which men exert themselves, which when they have acquired, they will wish they had never acquired. *Second.* There are *few* stratagems more advantageous than alliance.* The man remembered the maxims, thanked him, and went about his business.

OF THE PREPOSITION,

عَلَى

1. THE PREPOSITION عَلَى is used to denote *exaltation* or *elevation*, (اِسْتِعْلَاءٌ)

EXAMPLES.

زَيْدٌ عَلَى السَّطْحِ Zued is *on* the house-top.

عَلَيْهِ دَيْنٌ He is in debt, *(or lit.) upon* him is debt.

* The example is by no means a good one, for the sentence will bear a very different interpretation—as,—"there are *some* frauds better than friends;"—or, "artifice is occasionally better than alliance."

Annotation.

رُبَّ مَوْلُودٍ وليس له ابٌ وذي وَلَدٍ لم يَلْدِهُ ابوان

" There are *few* Children to whom nature has denied a father, and *few* parents, who never themselves had parents."

The poet in the first hemistich is supposed to allude to Christ, and in the latter to Adam.

رُبَّ after the particle وَ is very often understood, also frequently after واو and occasionally after بَلْ: of the two latter, the following examples will be sufficient.

وَابيَضَ يَستسقى الغمام بوجهه ثمال اليتامى عصمة للارامل

*" There are few men from whose countenance the clouds can drink splendour, *as they do from him who is*, the proctector of the orphan, and the support of the poor."

بَلْ بَلْدَةٍ ذي صَعَدٍ واكامي

" There are few Cities containing men of exalted prowess and bravery.

When ماكافة or the prohibitive particle is affixed to رُبَّ it destroys its government, example, رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا, as quoted above.

This particle assumes no less than sixteen various forms, the following eight however are those of most frequent occurrence.

رُبُّ رُبَ رُبْ رُبْ

رَبَّ رَبَ رُبَّتَ رُبَتَ

It may be translated occasionally, *some*, *a few*, *many*, *frequently*, *often* &c. it occurs in both senses, namely تكثير and تقليل in the following extract.

حكاية

قيل انّ رجلاً مِنْ طَلَبةِ العلمِ دخل يوماً على الفقيهِ الفاضلِ عليّ

* A verse of Aboo-Talib's in praise of Mohummud.

2. It sometimes precedes a ضمير مبهم or indeterminate pronoun, and in this case governs an indefinite noun as its تمييز in the accusative or objective case.

EXAMPLE.

رُبَّهُ رجلا لقيتهُ I visited a *few* men.

Annotation.

Neither the true character nor meaning of this word seems properly ascertained by Grammarians. By some it is considered a noun, by others a particle:—one will have it to signify *paucity*, another *abundance*, and for both opinions numerous examples are produced. Moola Jamee, the celebrated Commentator on the Kafeea, says the word was originally formed to denote *paucity*, but the author of the Moognee-ool-Lubeeb, authority still higher, contends that its proper signification is *abundance*. From this 'chaos of mingled purposes,' how shall we extricate truth? The task would indeed be long and tedious, and provoke discussions unsuitable to the nature of this work, I shall therefore confine myself to a few observations on its practical application to the purposes of speech.

رُبَّ or رُبَّما in the following sentence from the Qooran, is adduced by the author of the Moognee-ool-Lubeeb, as an example of its use in the sense of تكثير

رُبَمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ

Sale however has adopted the opinion of other Commentators, and renders it thus. "*The time may come*, when the unbelievers shall wish that they had been Moslims,"—instead of,—'the unbelievers shall *frequently* wish,' &c. In this he seems to have followed Maracci. "*Aliquandò*, desiderabunt, qui infideles fuerunt, ut fuissent Moslemi." Who justifies this version by the following note. Particula رُبَّما significat tàm التكثير *multiplicitatem*; quàm التقليل paucitatem. Potest itaque verti *multoties*, vel *aliquandò*, vel *fortassè*. Hoc autem desiderium erit, juxta Gelalem يوم القيمة اذا عاينوا حالهم و حال المسلمين *Die resurrectionis, quandò infideles videbunt statum suum & statum fidelium.*

In the following verse from أخراني, the word رُبَّ, is undoubtedly used in the sense of تقليل or *paucity*.

king of Kinduh sent an ambassador to Sumuwwul, to solicit the arms of the deceased, but he refused, and said, I will not deliver up any part of what has been entrusted to me, to any but the lawful proprietor. The king repeated his demand, but he persisted in his refusal, swearing, by the Almighty God, I will not abuse the trust reposed in me, nor act treacherously to gratify the king. When the ambassador reported the determination of Sumuwwul to the king, he marched against him with his army; but Sumuwwul retreated into his fortress, and there secured himself. Then the king besieged it, and the son of Sumuwwul happened to be out of the fort at the time, and the king seized him and made him prisoner, and carried him round the fortress, proclaiming to Sumuwwul: I have taken your son captive, behold he is with me—then he shewed him to him, and said, if you will deliver to me the arms and weapons, I will restore to you your son; if not, I will slay him before your face; so choose which you like.—And Sumuwwul said, do as you please, for I will not violate my faith and promise. Then the king put the son to death in the sight of his father. And the king was baffled in his attempts against the fortress, and obliged to raise the siege and retreat in disgrace; but Sumuwwul bore his misfortune with patience, conscious of having performed his duty with integrity; and when the lawful heirs of Amur-ool-Ques arrived, he delivered to them the armour and weapons in his charge, preferring the observance of his promise and good faith, to the life of his own son; and the faith of Sumuwwul became afterwards proverbial.

OF THE PREPOSITION,

رُبَّ

1. The preposition رُبَّ denotes *paucity*, (تَقْلِيل) and requires in construction an indefinite noun which it immediately governs, qualified by an adjective or epithet, and a verb in the past tense.

EXAMPLE.

رُبَّ رَجُلٍ كَرِيمٍ لَقِيتُهُ I visited a *few* liberal or generous men.

امانتي ولا اترك الوفاء الواجب علي لارضاء الملك فلما بلغ الرسول
الملك ما قال السموأل قصده الملك بعسكره فدخل السموأل في حصنه
وامتنع به فحاصره الملك وكان ولد السموأل قبل المحاصرة خارج
الحصن ولم يحضر حين المحاصرة ليقتله الملك الغدار فظفر به الملك
واستاسره ثم طاف به حول الحصن وهو ينادي السموأل باني قد اسرت
ولدك وان لم تصدق فانظر اليه واراه اياه وقال ان سلمت الي الدروع
سلمت اليك ولدك والا ذبحته وانت تنظر فاختر ايهما شئت فقال
السموأل افعل ما شئت فاني لا ابطل وفائي وعهدي فذبح ولده
وهو ينظر ثم لما عجز عن فتح الحصن رجع خائبا وصبر السموأل على
ذبح ولده محافظة على وفائه فلما جاء ورثة امرء القيس وحضروا عنده
السموأل سلم اليهم الدروع والسلاح وراى حفظ الذمام ورعاية الوفاء
احب اليه من حيوة ولده وبقائه فصار ضرب المثل بالوفاء له دون غيره

STORY.

They relate that Amur-ool-Ques, before his decease, delivered over his armour and military weapons to the care of Sumuwwul Bini Adeea. After his death, the

Annotation.

office of complaint is attributed by Petrarch, though with less art, to the nightingale, and the general resemblance of the whole is so great, that the reader may probably wish to see the original inserted.

> "*Quel rosignuol, che si soave piagne,*
> *Forse suo' figli, o sua cara consorte,*
> *Di dolcezza empie il cielo, e le campagne*
> *Con tante note sì pietose, e scorte;*
> *E tutta notte par che m'accompagne,*
> *E mi ramente la mia dura sorte."* SONETTO, XXX.

> " The wakeful nightingale, from off its thorn
> Wailing its lost mate, or its ravish'd young;
> Pierces the skies, the woodlands with its song,
> In trills of melody so sweet, so lorn;
> From eve's last glance, till dawns the crimson morn,
> Like me it pours soft sorrow from its tongue."

The various uses of the particle لام as explained in the text will be found in the following little Story.

حكاية

قِيلَ إِنَّ امْرَأَ الْقَيْسِ قَبْلَ مَوْتِهِ أَوْدَعَ دُرُوعًا وَسِلَاحًا عِنْدَ السَّمَوْأَلِ
بْنِ عَادِيَا فَلَمَّا مَاتَ أَرْسَلَ مَلِكُ كِنْدَةَ إِلَى السَّمَوْأَلِ رَسُولًا طَالِبًا
لِلدُّرُوعِ وَالسِّلَاحِ الَّتِي أَوْدَعَهَا عِنْدَهُ امْرُءُ الْقَيْسِ فَقَالَ السَّمَوْأَلُ
لَا أَدْفَعُهَا إِلَّا لِمُسْتَحِقِّهَا وَأَبَى أَنْ يَدْفَعَ شَيْئًا مِنْهَا إِلَى رَسُولِ
الْمَلِكِ فَعَاوَدَهُ فَأَبَى أَيْضًا وَقَالَ لِلَّهِ الْعَظِيمِ لَا أَغْدُرُ بِذِمَّتِي وَلَا أَخُونُ

6. It denotes عاقبة *end, succession* or *consequence.*

EXAMPLE.

لزم الشرّ للشقاوة { Evil necessarily *follows* depravity (i. e. of manners.)

Annotation.

This preposition answers frequently to the dative case in Latin, as لِرَبٍّ, *Domino*— لَكَ *tibi*— لَهُم *illis.*— لَنَا *nobis*— لَهُ *ei,* لِي *mihi,* &c. as may be observed in the following lines of the Poet سراج الورّاق SARAJ-OOL-WARRAQ.

وورقاء أرّقتني نوحها

لها مثل ما لي فؤاد جريح

تنوح واكتم سرّي لها

ودمعي لسرّي لديها يذيع

كأنّا تقاسمنا للهوى

فمنها النواح ومني الدموع

The Dove whose plaintive notes deprives me of rest,
Has like me a heart pierced with anguish,
It complains aloud and I conceal my secret
But my tears sufficiently declare to it the cause.
It appears as if we had divided love between us
For it is busied in complaint and I in tears.

These verses are quoted by Sir WILLIAM JONES in his Commentary on Asiatic Poetry; but in a manner so strangely incorrect, that they afforded neither sense nor measure. The same

2. It is sometimes *redundant*, (زِيَادَة)

EXAMPLE.

رَدِفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ } Part of that which you desire to accelerate, may perhaps follow close behind you.*

3. It denotes *possession*, (تَمْلِيك)

EXAMPLE.

اَلْمَالُ لِزَيدٍ The property is Zued's.

4. It denotes *causality* or *causation*, (تَعْلِيل)

EXAMPLE.

جِئْتُكَ لِإِكْرَامِكَ } I came to, or waited upon you *that* you might exalt or ennoble me.

5. It is used to denote *swearing*, (قَسَم)

EXAMPLE.

لِلّٰهِ لَا يُؤَخَّرُ الْأَجَلُ *By* God death will make no delay.

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* The sentence is imperfectly given in the text—it will be more intelligible by inserting it entire.
وَيَقُولُونَ مَتَى هٰذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ قُلْ عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ
"And they say when will this threat be accomplished if you speak true? Answer, perhaps part of that (punishment) which you desire to accelerate may follow close behind you." See Chap. 27, Qooran.

Then he added,—perhaps it will highten your sport,
If I bring with the Doxy some mellow old Port?
Some mellow old Port, I exclaim'd with delight!
Ay, order it straight, and we'll tope it all night.
And Songsters, said he, with such notes as of old,
Made Mrs. Eurydice 'scape from my hold?
Yes, *yes*, bring us Songsters, said I by the score,
'Till the Welkin in rapture reecho encore!—
But, what says my Boy, to the bosom of snow,
The soft pouting lip, and the ringlets that flow,
To the heart-melting glances; the sweet bashful charms
Of a maid of sixteen to enfold in your arms?—*
Mr. Devil, says I, I'm unwilling to teize ye,
But the sooner you bring her, the better you'll please me.

Then up jump'd the tempter and grin'd in my face,
Crying, sink of iniquity, lust and disgrace,
I've prov'd you a scoundrel,— and thus having spoke,
He made me a congè, and vanish'd in smoke.

OF THE PREPOSITION,

لام

1. THE PREPOSITION لام, denotes *appropriation*, (اختصاص)

EXAMPLE.

الجل للفرس | The covering is *for* the Horse.

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* I have omitted the translation of a verse in the original as conveying an idea suitable only to Satan himself or an Eastern Debauchee.

HUMOROUS DIALOGUE BETWEEN A RAKE AND THE DEVIL.

وليلةٍ طال سُهادي بها ‏ فزارني ابليسُ عند الرُّقاد

فقال لي هل لك في قحبةٍ ‏ هنديةٍ من اهل اكبراباد

قلتُ نعم قال وفي قهوةٍ ‏ عتّقها العاصرُ من عهد عاد

قلتُ نعم قال وفي مُطربٍ ‏ اذا شدا يرقُصُ منهُ الجماد

قلتُ نعم قال وفي طفلةٍ ‏ في وجنتيها للحيا اتّقاد

قلتُ نعم قال وفي شادنٍ ‏ قد كُحّلت اجفانُهُ بالسواد

قلتُ نعم قال فقُم آمناً ‏ يا كعبةَ الفسقِ وركنَ الفساد

PARAPHRASE.

As sleepless one night I lay musing in bed,
With whims and chimeras afloat in my head,
I grew drowsy at length, and fell into a doze,
When who should appear but old Nick at my nose:
And with accent and mien prepossessing and civil,
Sitting down by my side thus address'd me the Devil.

Come Friend speak your mind, what shall I procure you?
Would you like a tit-bit from the purlieus of Drury?—
I shew'd by my looks, that I relish'd the bliss,
So I smil'd approbation, and answer'd him *yes.*

OF THE PREPOSITION,

فى

1. THE PREPOSITION فى denotes *inclusion*, (ظرفية)

EXAMPLE.

المال في الكيس The money is *in* the purse.

2. It denotes *exaltation*, or *elevation*, (إستعلاء)

EXAMPLE.

ولاصلّبنّكم فى جذوع النخل { And I will certainly crucify you *on* the trunks of palmtrees.

Annotation.

Besides the above senses, the particle في is found occasionally synonymous with إلى, لام, مع, من and باء, with some others which are detailed at large in the (مغنى اللبيب) MOOGHNEE-OOL-LUBEEB. The example produced by the Commentator from the Qoran to illustrate the 2d use of the particle, in the sense of *exaltation* or *elevation* may perhaps be considered equivocal, the following however will doubtless be deemed satisfactory.

قال لرجل غلامه سرقت الحمار الذي في البيت
قال الحمد لله حيث لم أكن في ظهره

"A servant informed his master that his Ass was stolen :—thank GOD says he, that I was not *on* his back !"

The correspondent prepositions in Latin and Italian have a similar application, as

Equitare *in* arundine longo,
Mettere un anello *in* dito.

The original sense of the preposition, namely *inclusion*, is either real or metaphorical—the first has already been illustrated in the example in the text, the latter occurs repeatedly in the following

Inclusive

الى اموالك قلت نعم قال انت في الكنيف من قدمك الى

انفك قلت لم حاشا شيئت العينين قال حتى ترى هوان نفسك

S T O R Y.

I never says FURUZDUQ* experienced so severe a retort, as I did once from a certain Nabathæan. Are you the FURUZDUQ, says he, whose constant employment it is, to lampoon and flatter the people, for mercenary purposes? The same I replied. Than said he you are sunk in a privy to the very nose. But why exclude the eyes said I?—To enable you to behold, replied he, the abject state, into which your sordid passions have reduced you.

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* FURUZDUQ one of the most ancient Arabian Poets celebrated alike for his extravagance of praise, and bitterness of censure. Some extracts from his writings will be found in the biography of IBNO-KHILUKAN, a work that has been eulogized by Sir WILLIAM JONES in a strain of amplification, not much inferior perhaps to that of FURUZDUQ himself:—The passage is so remarkable, that I think it should be laid before the reader. "*Porrò scriptoris politissimi* EBN-I-KHALICAN, *opus historicum non magis verborum elegantiâ et ubertate commendatur, quam illustriorum poetarum versibus, quibus conspergitur. Ac nescio an hic omnibus vitarum scriptoribus sit anteponendus. Est certè copiosior Nepote, elegantior Plutarcho, Laertio jucundior, et dignus est profectò liber, qui in omnes Europæ linguas conversus prodeat.*" A very correct and elegant copy of this work which I procured at Bagdad is now in my possession; it consists of 1266 octavo pages, and 826 lives, and is considered I believe by the Arabs in general as an impartial compendium of biography, but as to copiousness, jucundity, elegance, and such other pleasing epithets ascribed to it by Sir WILLIAM, I fear we must attribute them rather to the partiality than candour of the learned orientalist.

The name is sometimes written KHULIKAN and the Arabian Etymologists ascribe a reason for each. خلكان They say is compounded of خل a *friend* and كان *was*; and خلكان of خلّ *dismiss, let go,* &c. and كان which in the current dialect signifies *enough.* This phrase the authour was frequently in the habit of making use of and at length it superceded his real name.

4. When that which follows الى happens to be of a different class or genus to that which precedes it, the preposition will then have an *exclusive* signification.

EXAMPLE.

ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ Then continue the fast *till* night.

Annotation.

3. الى Is occasionally synonymous with في

EXAMPLE.

وَلَا تَتْرُكَنِّي بِالْوَعِيدِ كَأَنَّنِي إِلَى النَّاسِ مَطْلِيٌّ بِهِ الْقَارُ أَجْرَبُ

"And do not desert me in society, under your threats, as if I were a scabby camel besmeared with pitch."

4. It is synonymous with مِنْ.

EXAMPLE.

أَمْ لَا سَبِيلَ إِلَى الشَّبَابِ وَذِكْرُهُ أَشْهَى إِلَيَّ مِنَ الرَّحِيقِ السَّلْسَلِ

"But there is no return to youth, the very remembrance of which is dearer to me, than the most delicious wine."

This preposition may therefore be occasionally translated by, *to*, *till*, *with*, and *from*. The senses enumerated by the Commentator in the text, will be found in the following little Jeu d'esprit.

حِكَايَةٌ

قَالَ الْفَرَزْدَقُ مَا اسْتَقْبَلَنِي أَحَدٌ بِمِثْلِ مَا اسْتَقْبَلَنِي بِهِ نَبَطِيٌّ قَالَ أَنْتَ الْفَرَزْدَقُ

Exclusive.

تَشْتَغِلُ فِي مَدْحِ النَّاسِ وَهَجْوِهِمْ مِنْ نَهَارِكَ إِلَى لَيْلِكَ لِتَأْكُلَ أَمْوَالَهُمْ

3. When that which follows إلى happens to be of the same general nature, or genus as that which precedes it, the preposition will then have an *inclusive* signification.

EXAMPLE.

فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ } Wash your hands and your faces to the elbows, (i. e. the elbows inclusive.)

Annotation.

require illustration themselves as the points which they are intended to illustrate; and without the aid of comment or context the sense must be often guessed at.

It seems worthy of remark that *Till*, like إلى, in our old authors is found some times to denote *with*, and *from*.

EXAMPLES.

Till, denoting, *with*, *in addition to*.

The empryce than oure story sayis,
Come in Ingland in tha dayis,
In that land to ger be dwne,
And to be mad kyng hyr swne,
Henry, the quhilk oure kyng dawy,
And *til* hym serdis rycht mony,
Kend hyme nerrest ayre to be,
Than of all that reawte. *Wyntown*, vii. 6. 230.

Till denoting *from*.

Swa *til* saynt margret eftyre syne,
As *til* malcolme in ewyn lyne,
All our kyngis of Scotland,
Ware in-til success yowne discendand. *Wyntown*, vi. 19. 139.

See Jamieson's *Dict.*

In the latter example Jamieson remarks that *till* is used improperly for *from*, and if the impropriety consist in the infrequency of its occurrence, the same may perhaps be said of إلى. They are both however found in this sense and should therefore be recorded.

2. The preposition الى is sometimes though not frequently synonymous with مع

EXAMPLE.

لا تأكلوا اموالهم الى اموالكم { Do not consume their property *along with* your own.

Annotation.

1. الى After words expressive of *love, esteem,* &c. and their opposites *hatred, aversion,* and the like, serves to discriminate the agent in the sentence, which in such cases it immediately governs: as in the following example from the Qooran, where the Blooming Hebrew Boy in resisting the threats and blandishments of the Chaste Egyptian Dame, exclaims.

رب السجن احب الى مما يدعونى اليه

"O Lord, a prison is more desireable to me, than that which (these women) invite me to."

Here the first personal affix, ي is governed by الى following the word احب *more desirable,* and is thereby pointed out as the agent in the sentence.

2. الى Is sometimes found in a sense directly opposite to its radical one, namely ابتداء or *beginning,* and is consequently in this case synonymous with من

EXAMPLE.

تقول وقد عاليت بالكور فوقها ايسقى فلا يروى الى ابن احمرا

"She says, (i. e. the camel) while I am placing the saddle on her back;—has Ibno-Uhmura drank of me, and is yet unsatisfied?"

The camel jaded and harassed by incessant travel is supposed to exclaim as above, on seeing her master about to remount her, but whether Ibno-Uhmura was the name of the master, who relates the occurrence, or of some other whose conduct had passed into a proverb, I confess I am unable to decide,—these detached and frequently mutilated passages from the Poets which are constantly brought forward by the Arabian Grammarians in emergency, seem as often to

yourself to avoid the occurrence of contingent evils, how do you expect to ward them off others, as the Poet says,

> You lament at the untimely fate of another?
> But say can you extricate yourself from the power of death!

The Calif was astonished at this marvellous adventure, and saw that the almighty from the purity of the Arab's intentions had rescued him from an untimely end—He exclaimed—Vengeance on the head of the envious man!—Envy where it originates, will surely destroy its possessor. He then bestowed a dress of honor on the Arab, appointed him to the vacant office of his minister, and seated him at the head of the assembly on his right hand.

OF THE PREPOSITION,



1. The preposition إِلَى is used to denote the *bound* or *termination of interval*, (انتهاء الغاية) as applicable to time and space.

EXAMPLE.

سِرتُ إِلَى الكُوفَة I travelled *to* Koofuh.

Annotation.

There is nothing particular to be remarked of the preposition إلى: it is the correlate of مِن, and as applicable to time and place, is properly rendered in English by *To*, and *Till*. The senses attributed to it in the text are doubtless those of most frequent occurrence, but there are a few others, which may be probably worthy of a place.

[" You have shot the arrow of your judgment from (or *with*) the bow of unerring direction." See page 40.] It may perhaps be worth remarking that the same idea is expressed nearly in the same words by Gay.

> " Go child, and when your grown maturer,
> " *You'll shoot your next opinion surer.*"
>
> Fable XVI.

some days had elapsed, the Calif remembered the affair with the Arab, and said to some of his attendants, enquire after the Arab who was formerly with me, and desire the minister to attend. They told him, the Arab was in the city, but that the minister had gone on a message to a certain governor, and had not returned. The Calif desired the Arab to be called before him, and asked him the particulars of the matter, which be related from begining to end. But did you not says the Calif spread a report among the people, that I had a stinking breath? God forbid says the Arab I should report that of which I am ignorant. Your minister could have only told you this from treachery and deceit towards me;—he dug a pit for my destruction, in to which God has caused him to fall himself,—do not therefore grieve for his fate, for the proverb says, "he who digs a pit for his companion, will fall into it himself."* ' Grieve not, for in grief there is no advantage. Unable

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* The same idea it has been observed seems common in every language; Good has produced the following examples, in his notes on Lucretius,

Οἱ αυτῳ κακα τευχει ανηρ αλλω κακα τευχων.
Ἡ δε κακη βουλη τω βουλευσαντι κακιστη.

Opp. et Dies, A 263.

" He works his own ill, who another's works;
" In his own counsel self-destruction lurks."

And in the psalms IX. 15.

" The nations have sunk into the pit they had digged;
" In the snare they had laid, have their own feet been entangled."

Also in psalms XXXV. 7.

" For a snare without cause have they laid for me,
" Without cause have they digged for me a pit,
" May ruin rush upon them unawares;
" May the snare catch hold of them, which they themselves have laid,
" Into this destruction may they plunge headlong."

To which may be added the two following from the Persian,

بد مکن که بد افتی وچاه مکن که خود افتی

چاه کن را چاه در پیش

portion of Garlic. After dinner he said to the Arab,—"when you attend the Calif's assembly, take care to sit a distance from him, for the smell of the Garlic may offend him." The minister then waited on the Calif and said,—"The Arab whom you made your favorite, and whose company you prefer to ours, has spread about a report that you have a stinking breath." The Arab a little while after made his appearance, and seated himself at a distance from the Calif. The Calif desired him to come near him, which he obeyed, but covered his mouth as he approached with his sleeve. This action confirmed in the Calif's mind the truth of his minister's story and the treachery of the Arab. He thereupon wrote a letter to one of his governors to the following purport.—"On receipt of this letter, let the bearer be immediately put to death." He then sealed it, and delivered it to the Arab saying, convey this to such a one and return to me speedily with the answer. The Arab took it, and in going out happened to meet the minister at the door, who enquired where he was going. He replied the Calif has employed me to carry a letter to one of his governors. The minister immediately conjectured, that the Arab would receive some very considerable present from the governor, and he determined in his own mind, to possess it himself,—"what say you, says he, if I release you from the annoyance and fatigue of the journey, and present you at the same time with two thousand Deenars? Most certainly says the Arab, you speak with judgment and in so doing will free me from a very unpleasant embassy.—"You have shot the arrow of your judgment, *with** the bow of unerring direction." So accept the letter. He then delivered it to the minister and received in return two thousand Deenars. The minister proceeded to the house of the governor and shewed him the Calif's letter. The governor read it, and in conformity to the injunction it contained, ordered the minister to be beheaded. After

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* It is evident that this example is similar to the one adduced in the text to denote *distance* and *transition*; It might therefore be naturally asked why the particle عن should not have a similar interpretation; I confess I see no good reason for it, but as the Arabian Grammarians think proper to allow it both applications, I have no wish to dispute the point with them.

فاوقعه الله فيها ولا ينبغي ان تجزع مما جرى عليه فكل

من حفر لاخيه بئرا اوقعه فيها ووقع هو فيها ولئن جزعت فلا فائدة

في جزعك لانك غير قادر على انجاء نفسك من الموعود

المقدر فضلا عن غيرك كما قال الشاعر اتجزع ان نفس اتاها حما

مها فهلا التي عن بين جنبيك تدفع فتعجب الامير من وقوع هذه

القضية وعلم ان العربي لصفاء نيته نجاه الله تعالى من هذه الرزية وقال

قاتل الله الحسد بدا بصاحبه فقتله ثم خلع على العربي واتخذه

مكانه وزيرا واجلسه في صدر المجلس من *عن يمينه

S T O R Y.

An Arab presented himself one day before the Calif Mooatusim Billah, Commander of the Faithful. The Calif made trial of his abilities, and finding him in every respect intelligent and accomplished, appointed him one of his suite, and preferred his society to that of all his other counsellors. Now the Calif had a minister excessively envious, whose jealousy was excited by the Arab's promotion, but dreading the anger of the Calif if he attempted any thing against him openly, he continued to keep up a shew of friendship, determing to effect his ruin by some secret wile or artifice. He continued therefore daily to encrease in civility towards him, and at length invited him to his house to dinner, and mixed up in his food a large

* It is here used as a noun, and means *side.*

بكتاب أمير المؤمنين إلى عامله فلان فقال الوزير في نفسه إنّ هذا

البدوي ينال من العامل مالا جزيلا فقال له ما تقول فيمن يريحك من

تعب السفر ويعطيك الفي دينار قال له العربيّ لقد نطقت عن الحكمة

وخلّصتني من المشقّة والمحنة ورميت سهم رأيك عن قوس الاصابة

فقال هات الكتاب فأعطاه ايّاه وسلّم اليه الفي دينار وركب الوزير حتّى

وصل الى مكان العامل وادّى اليه الكتاب فقراه وامر بضرب عنقه

من غير توقّف امتثالا لامر الامير ثمّ بعد مرور ايّام تذكّر الخليفة

في امر العربيّ فقال لبعض خدّامه استفسروا من حال البدّوي

الّذي كان يحضر في مجلسنا وطلب الوزير ايضا فاخبروه بانّه ذهب الى

عامله فلان ولم يرجع بعد واخبروه بانّ البدويّ في المدينة فطلب

البدويّ وساله شرح القصّة فشرحها من اوّلها الى اخرها على التّفصيل السّابق

قال المعتصم هل انت تقول للناس انّي ابخر قال معاذ الله ان احدث

بما ليس لي به علم وما فعل وزيرك ذلك الّا مكرا وحذرا لاهلاكي بمرا

طعاماً واكثر فيه من الثوم فلما اكل العربي قال له احذر من مقاربة

الخليفة اذا جلست في مجلسه فيشم منك رائحة الثوم فيتاذى

الطاهرية فصار يتلطف بالعربي حتى انه دعاه في يوم الى بيته وصنع له

من كراهة ريحه ثم ذهب الى الامير وقال له ان العربي الذي قدمته

علينا واحببت منادمته عن منادمتنا يخبر الناس بان امير المؤمنين

ابخر وعما قليل من الزمان حضر العربي في مجلس الامير وجلس غير

قريب منه فدعاه الامير الى قربه فامتثل ولكن ستر فمه بكمه وما ذلك

الا عن خشية من شم الامير رائحة الثوم من فيه فتوهم الخليفة من

فعله صدق وزيره وصحة تزويره فكتب عند ذلك الى بعض عماله

اذا وصل اليك كتابي هذا لا تتوان عن ضرب عنق حامله ودفع

الكتاب الى العربي بعد ختمه وقال امض الى فلان بهذا الكتاب

وجئ سريعاً بالجواب فامتثل العربي امر الخليفة واخذ الكتاب

وخرج به فبينما هو بالباب اذ لقيه الوزير وقال له اين تريد قال اتوجه

Annotation.

It very frequently resembles *hors* in French and *fuor* in Italian and in such cases will be translated *out of*: Take one example out of many from the اخوان الصفا IKHWAN-OOS-SUFA, where the Dolphin in enumerating his disqualifications for the office of an Embassador says to the King of the fish.

وليس لي رجلان امشي بهما ولا لسان ناطق اتكلم به ولا صبر لي عن الماء

ساعة واحدة لكن ارى ان السلحفاة يصلح لهذا الامر لانه يصبر عن الماء

"And I have neither legs to walk with, nor tongue to speak with, nor can I live *out of* the water even for an hour; but I think the Tortoise is qualified for the task, for he can live *out of* the water."

The various applications of عَنْ as enumerated in page 34, will be found illustrated in the following Story.

حكاية

حُكِيَ أَنَّ رَجُلاً مِنَ الْعَرَبِ دَخَلَ عَلَى الْخَلِيفَةِ أَمِيرِ الْمُؤْمِنِينَ الْمُعْتَصِمِ

بِاللهِ فَجَرَّبَهُ فَرَآهُ أَدِيباً كَامِلاً قَابِلاً لِأَنْ يَكُونَ نَدِيماً فَقَرَّبَهُ إِلَيْهِ وَاتَّخَذَهُ

نَدِيماً لَهُ وَصَرَفَ نَظَرَهُ عَنْ سَائِرِ النُّدَمَاءِ وَكَانَ لَهُ وَزِيرٌ كَثِيرُ الْحَسَدِ فَنَشَأَ

فِي قَلْبِهِ عَنْ تَقَرُّبِ الْعَرَبِيِّ حِقْدٌ عَلَيْهِ وَكَانَ يُظْهِرُ لَهُ الْمَوَدَّةَ خَوْفاً مِنَ

الْخَلِيفَةِ وَلٰكِنَّهُ أَضْمَرَ فِي نَفْسِهِ أَنْ يَكِيدَهُ بِمَا يُغْنِيهِ عَنِ الْعَدَاوَةِ

Annotation.

The radical distinction therefore between مِنْ, and عَنْ, with their occasional correspondence, and idiomatic peculiarity, do not appear sufficiently illustrated by any two particles in our language: The Greek however will afford a nicer parallel, on which though a matter of mere curiosity, I may be permitted to offer a few remarks.

The preposition ἀπὸ and ἐκ are radically distinct in signification, and like مِنْ and عَنْ are occasionally substituted for each other. In composition ἀπὸ as well as مِنْ is said to denote *source* or *origin*, and ἐκ from εἴκω, *cedo*, is analogous to *transition*. The first will be found applicable to every use of مِنْ, the latter will be illustrated by the following examples.

* 1. ἐκ, like عَنْ is synonymous with *after*, as
   ἐκ τῆς ὑπατείας; i. e. *post* consulatum.

2. ἐκ, like the 9th sense of عَنْ means *with*, as,
   ἐκ πολλοῦ τοῦ περιόντος; i. e. *cum* ingenti excessu. or as the French say, *avec* beaucoup d'avantage.

3. ἐκ resembles عَنْ in its 4th signification, as,
   ἐκ τούτων i. e. propterea, *ob* eas causas.

4. ἐκ like عَنْ is frequently used adverbially, as,
   ἐκ τοῦ φανεροῦ, i. e. palam—like the Arabic عَنْ قَصْد

5. ἐκ is sometimes explained by the ablative, as,
   ἐκ θαλάσσης i. e. per mare. ἐκ τούτου τοῦ λόγου hac ratione.

This sense though peculiar will be found frequently to occur in Arabic: the following example however from the law case proposed to Aboo Zued in the fifteenth Muqam of Hureeree may be sufficient.

رَجُلٌ مَاتَ عَنْ اَخٍ Which would be translated by the ablative absolute in Latin, thus,—*Homo obiit relicto fratre.* (A man died leaving a brother &c.)

The parallel if necessary, might be extended, but the above will doubtless be deemed sufficient.

* Vigerus *de Idiotismis.*

Annotation.

1. It is placed before verbs in construction, and is termed عَن مصدرية bestowing on the verb to which it is prefixed the sense of the infinitive.

2. It occurs as a noun, and in this sense is considered synonymous with جَانب *side*, &c.

3. It is a preposition, and in this character has ten different applications; at least this is the opinion of the Grammarians of Busruh, for the rival schools of Koofuh allow it no other signification, than that of مجاوزة, *transition*, which is the strict sense of the term though perhaps *separation*, may be also indirectly inferred. The following example from the history of Tamerlane will shew the force of the word جاوزه مجاوزة بني اسرائيل البحر "They passed it (the river) like the *passage* of the children of Israel through the Red Sea."

1. The preposition عَن denotes *distance* and *transition*, (مجاوزة) and may be then translated *off*, *out of*, *from*, *from out*.

2. It denotes *exchange*, (بدل) answering to ———— *for*, *in exchange of*, &c.

3. It denotes *exaltation*, (استعلا) ———— *on*, *above*, *over*,

4. It denotes *causation*, (تعليل) ———— *through*, *by*, *from*, &c.

5. It is synonymous with بعد, ———— *after*.

6. It denotes *inclusion* or *comprehension*, (ظرفية) ———— *in*.

7. It is synonymous with مِن ———— *from*.

8. It denotes *instrumentality*, (استعانة) ———— *with*, *by*.

9. It is synonymous with باء ———— *with*, &c.

10. It is *redundant*, (زيادة)

To the whole of these various senses, with the exception of the first, the preposition *off* seems totally inapplicable. The extensive character of *from* may render it a more general substitute in translation, but it will be found defective in several of the examples and must call in the assistance of other particles.

OF THE PREPOSITION,

عَنْ

The preposition عَنْ denotes *distance* and *transition*, (بُعْد و مُجَاوَزَة)

EXAMPLE.

رَمَيْتُ السَّهْمَ عَنِ الْقَوْسِ I shot the arrow *from* the bow.

Annotation.

The prepositions مِنْ and عَنْ which seem formed to denote ideas radically distinct and inconvertible, do notwithstanding very frequently occur as synonymous terms, and as such act reciprocally in composition without any injury to sense or idiom. Of these, the preposition مِنْ, is certainly represented in our language by *from*, which in common with its prototype is said to refer to *beginning*, and to nothing else; but for عَنْ denoting *distance* and *transition*, where shall we find an adequate representative? This question has already been considered by Mr. Lumsden in his Persian Grammar, and after an attentive examination of the subject, he decides with his usual judgment and discrimination in favor of the preposition *off*. The particle عَنْ as explained in the Text, is unquestionably represented by *off*, for both are said to denote *distance*, and *separation*,* but the former is used in a multiplicity of relations, widely differing from the radical sense and from each other, and the latter seems restricted in its application to the two significations above mentioned, namely *distance* and *separation*,† so that the parity seems merely of an etymological nature, and will it is feared tend little to illustrate the singular powers of the Arabic preposition.

عَنْ in Arabic is used in a threefold capacity.

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* Off seperationem significat, ut aliquando Latinorum *abs*, *ex*; ut *abscindo*, *exuo*; cui opponitur on continuationem innuens, (exuo *to put off*, induo *to put on*.) Ioannis Wallisii Gram. Linguæ Anglicanæ.

Off signifies *separation* and *distance*. Royal Eng. Gram. by Greenway.

† Off in truth appears the most useless preposition in the English Language and might perhaps be entirely dispensed with: as an Adverb indeed it is of greater importance and signifying in this character, *Disjunction*, *absence*, *privation* and *distance*, may perhaps approximate nearer to the various powers attributed to عَنْ.

واكتحل به فتذهب رطوبة عينيك فاتكأ الشيخ عند ذلك
على ظهر حماره وضرط ضرطة طويلة وقال له هذه اجرتك لوصفك فان
نفعنا زدناك فضحك الرشيد حتى كاد يسقط عن فرسه ٭

S T O R Y.

The Calif Haroon Rusheed and his minister Giaffar the barmecide, intent one day on a frolic, strolled out of Bagdad together in disguise. A little way out of the city, they happened to meet an old man with sore eyes, driving along an ass. The Calif gave a wink to Giaffar to smoke him. Where are you bound, my old man says Giaffar? That is no concern of yours replied the other—What says Giaffar, not allow me to prescribe something for your eyes?—I want none of your prescriptions, rejoined the old fellow. Nay, don't say so, says Giaffar, you do require it, *and this is the recipe.* Take a little *wind-wood,* a quantity of the *dust of water,* and some *mushroom leaves,** these having well mixed up together in a nut-shell, apply to your eyes, and you will find immediate relief. Upon this, the old man reclined backwards upon his ass, and—βροντᾷ κομιδῆ παππάξ.† So much learned doctor, says he, for your description of the WIND-*wood-eye-salve;* and if I find it benefit me you shall have a double fee. The Calif was so delighted with the repartee, that he was nearly falling off his horse with laughter.

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* This is nearly as fanciful a collection of heterogenious ingredients as those in the thunderbolts of Jupiter—" *Three rays of twisted showers, three of watery clouds, three of red fire, and three of winged south winds; with terrific lightnings, sound, fear, anger, and pursuing flames, mixed up in the work."*

† This may perhaps he called an obscure paraphase, but I found it difficult to express the bathos of the original, without descending to the oracular language of Giacoma Rodogina, the engastrymythian prophetess. The French Nuns in the scrupulous chastity of their dialect, have prettily termed it *sonnet,* but our language admits of no such happy refinement, I wes therefore compelled to have recourse to the words of STREPSIADES in the CLOUDS. Vid. ARISTOPHANIS NUBES.

4. It is *redundant,* (زِيَادَة)

EXAMPLE.

يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ He (God) will pardon your sins.

Annotation.

The particle مِنْ as illustrated in the Text, may be translated as follows:

1. By the prepositon *from,* denoting *commencement.*

2. *Some, part,* &c. denoting *partage* and also by *of;*—as we say in English I took *of,* or *from* them; viz. I took *some* of them. In this sense it is always synonymous with بَعْض.

3. *Namely, to wit,* &c. in the sense of *Elucidation:* in such exsmples the relative pronoun in Arabic may be substituted for the particle. The above senses will be found illustrated in the followiug Story:

حِكَايَةٌ

خَرَجَ الرَّشِيدُ مِنْ دَارِ حُكُومَتِهِ يَوْمًا مَعَ جَعْفَرِ الْبَرْمَكِيِّ وَزِيرِهِ مُتَنَكِّرًا التَّسَلِّي لِضِيقٍ اعْتَرَاهُ فَبَيْنَمَا هُمَا فِي أَثْنَاءِ الطَّرِيقِ خَارِجَ الْمَدِينَةِ صَادَفَا شَيْخًا رَطْبَ الْعَيْنَيْنِ يَسُوقُ حِمَارًا فَغَمَزَ الرَّشِيدُ عَلَيْهِ جَعْفَرَ فَقَالَ لَهُ جَعْفَرُ أَيْنَ تُرِيدُ يَا شَيْخُ قَالَ لَا يُهِمُّكَ ذَلِكَ قَالَ أَلَا أَدُلُّكَ عَلَى شَيْءٍ تُدَاوِي بِهِ عَيْنَيْكَ قَالَ لَيْسَ لِي فِي ذَلِكَ مِنْ حَاجَةٍ قَالَ نَعَمْ لَكَ حَاجَةٌ خُذْ مِنْ عِيدَانِ الْهَوَى وَغُبَارِ الْمَاءِ وَشَيْئًا مِنْ وَرَقِ الْكَمْأَةِ وَصَيِّرِ الْجَمِيعَ فِي قِشْرِ جَوْزٍ

3. It denotes *explication*, or *elucidation*, (تَبْيِين)

EXAMPLE.

فَاجْتَنِبُوا الرِّجْسَ مِنَ الأَوْثَانِ أَيْ الرِّجْسَ الَّذِي هُوَ الأَوْثَانُ } Abstain from abomination, *(namely)* the abomination of idols.*

Annotation.

Besides the above applications of the particle مِنْ there are a great variety of others, the whole of which the Arabian Grammarians deduce from the primitive idea *Beginning*.

The present work will not admit a detail of these various senses; I shall therefore merely notice those of most frequent occurrence.

The particle مِنْ denotes *Causation*, as in the following lines of the Poet Furuzduq, in praise of Zuen-ool-Abideen.

يُغْضِي حَيَاءً وَيُغْضَى مِنْ مَهَابَتِهِ فَمَا يُكَلَّمُ إِلَّا حِينَ يَبْتَسِمُ } Through modesty he bends his looks on the ground; the people do the same from awe of him; and no man dares to speak but when he smiles.

It is synonymous with the particle مِنْ as زَيْدٌ أَفْضَلُ مِنْ عَمْرٍو Zued is more excellent than Umr, which agreeably to the authority of the Grammarian اِبْنُ مَالِك Ibno-Malik, is equivalent to the phrase زَيْدٌ جَاوَزَ عَمْرًا فِي الْفَضْلِ Zued surpasses Umr in excellence.

It is used for عَلَى as نَصَرْنَاهُ مِنَ الْقَوْمِ;—We assisted him *against* the tribe.

It is used in a peculiar sense, to denote *termination*, *bound*, or *limit*, the very opposite of its orginal signification;—example, رَأَيْتُهُ مِنْ ذَلِكَ الْمَوْضِعِ I saw him *from* that place, or I saw him *to* that place; viz. to the very extent of vision, as we say in English, I saw him *from afar*. The correspondent preposition De, in the French language is used in a similar manner to denote opposite relations, as

Approchez-vous De ce poêle, vous vous chaufferez.
Eloignez-vous De ce poêle vous vous, bruleriez.

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* In the Latin translation of this example, the preposition *ex* has the same force as مِنْ e. g. Recedite ab abminatione *ex* idolis.

OF THE PREPOSITION.

مِنْ

1. The Preposition مِنْ is used to denote the *Commencement of Interval* (ابتداء الغاية)* as applicable to time and space.

EXAMPLES.

سِرْتُ مِنَ الْبَصْرَةِ إِلَى الْكُوفَةِ I travelled *from* Busruh to Koofuh.

نِمْتُ مِنْ أَوَّلِ اللَّيْلِ إِلَى آخِرِهِ } I slept the whole night, *lit. from* the beginning to the end of it.

2. It is used in the sense of *partage*, or *participation*, (تَبْعِيض)

EXAMPLE.

أَخَذْتُ مِنَ الدَّرَاهِم I took *some* of the Dirhums.

Annotation.

* The phrase ابتداء الغاية would signify literally *the beginning of the end*, a sort of phraseology not likely to convey much information; but the Commentators explain this oxymoron, by asserting that the word غاية by a* synecdoche is here synonymous with مسافة *space* or *interval.*

The word *interval* which was originally applied to space, is considered by Dugald Stewart in his Philosophical Essays, as now exclusively restricted to time;—whatever may be the case *now* (which by the by is a very indefinite term,) it certainly was not so restricted by writers in the two last centuries. It is useless to multiply examples, but with following one from Milton, every reader is acquainted.

> " Twixt host and host a narrow *space* was left,
> A dreadful *interval*."

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* المراد بالغاية المسافة اطلاقا لاسم الجزء على الكل } By the word غاية is meant مسافة expressing the name of a part for the whole. *See the Commentary on the* Kafeeu *by* Moola Jamee.
شرح الكافية للجامي

recollected says the historian, that the bracelets were of silver and double the value of the thread.) Amazing, amazing, says, the Booby, your capacity is truly supernatural!* and now, if you please, I will give you a specimen of mine, and he related the adventure as above.—Oh husband says the woman, the almighty has favored us in this affair—had we not possessed such consummate wisdom and address, how could we have contrived means to repair our old house? In future therefore annoy yourself no more about *domestic concerns;* for the Lord is merciful. On my part I shall continue to exert my abilities, and do you the same, and by our mutual talents and dexterity, it is impossible we can want for any thing.

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* لله درّك a sort of encomiastic exclamation of very frequent occurrence in Arabic, and much easier to comprehend than translate. The word درّ signifies literally *flownig out exuberantly*, as milk from the udder, &c. and was hence transferred to denote *bounty*, or *liberality*, as درّك يفيض *your bounty flows liberally*, and laterally to signify *natural capacity*, indoles &c. The phrase means literally—*your flow of milk is by or through God.* i. e. your capacity is divine or supernatural.

The few liberties taken with the original will be readily pardoned by the Arabic Scholar, and to any other class of readers it would be useless to offer explanations. The extreme brevity, simplicity, and terseness of the original diction cannot I believe be preserved in our English idiom; but the solemn gravity of the dialogue defies all power of imitation.

value:—to all this the wiseacre listened with delight and astonishment;—he heard her praised for qualities that he thought no other cow could possess, and determined in his own mind not to lose so rare a bargain, but purchase her himself and baulk the chapmen; he therefore called out to the appraiser, and asked him at what she was going, he replied at fifteen dirhums and upwards. By the head of our Prophet says the Cappochia, had I known before that my cow was such a prodigy of excellence, you would not have caught me in the market offering her for sale. Now it happened that he had just fifteen dirhums, and no more;—these he thrust upon the broker, exclaiming—the cow is mine—I have the best claim to her! He then seized her, and drove her home, exulting all the way, as if he had found a treasure. On reaching home he enquired eagerly after his wife to inform her of his adventure, but was told she had not returned from market. (There was no remedy but patience, *which he despised*, so he sat biting his nails in the last stage of the *Fidgets.)*—At length she appeared, and he sprung up to meet her exclaiming,—wife I have done something to-day, that I believe will astonish you!—I have performed an exploit, that would do honor to the first genius of the age. Patience says his wife;—perhaps I have done something myself to match it;—however hear my story first and afterwards talk of genius if you please. The husband desired her to proceed. When I went to market, says she, I found a man in want of thread;—I shewed him mine, which he approved of, and having bargained for it, he agreed to pay me according to the weight. I told him it weighed so much, which he seemed to discredit, and weighed it himself:—observing it fall short of the weight I had mentioned, and fearing I should lose the price I at first expected, I requested him to weigh it over again and be certain:—in the mean time taking an opportunity unobserved, I slipt off my bracelets, and put them slily into the scale with my thread.—The scale of course preponderated and I received the full price demanded. Having finished her story, she cryed out—What think you now of the genius of your wife!* (It must be

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* Literally the daughter of your uncle.

نفرحت واخذت منه الغيبة تماما وسوارها يزيد على الغزل اضعافا ثم

قالت للزوج كيف رايت ابنة عمك فقال لها لله درك على هذه

النادرة لكن اسمعي شرح قصتي فشرح لها قصة البقرة على التفصيل

السابق فقالت له يا رجل هذا من لطف الله تعالى علينا حيث جعل كلا

منا حائز الكمال والدهاء ولو لم نكن كذلك فكيف كنا نقدر

على تعمير الدار فلا ينبغي ان ترمي بنفسك في الهموم والغموم فان

الله كريم فانا اسعى من جانب واسع انت من جانب حتى تتم لنا المارب

STORY.

A silly fellow observing one morning that his house was ready to tumble about his ears from decay, and being destitute of the means of repairing it, went with a long face of rueful cogitation to his wife, and informed her of his miseries. Now the wife was just as great a noodle as himself,—so says she, why, my dear distress yourself about a trifle? You know you have got a cow worth thirty dirhums, take her to the market and sell her for that sum, I have also some thread which I will dispose of to-day, (and between us both we shall raise the wind I warrant it.)

The man instantly rose up, drove the cow to the market, and delivered her over for sale to the public appraiser of cattle. The salesman shewed her to the by standers; directed their attention to all her excellent points,—expatiated on her numerous good qualities, and in short puffed her off as a cow of inestimable

الى خمسة عشر لكن على الزيادة قال بالله لو كنت عالما ان بغيتي

كما وصفت لما اتيتها الى السوق فاخرج خمسة عشر درهما كانت عنده

لا غير فسلمها الى النخاس وقال انى اشتريتها وانا اولى من غيري

فاخذها وساقها امامه متوجها الى بيته فرحا مسرورا فكانه مغتنم غنيمة

فسأل عن زوجته فقيل لم تأت بعد من السوق فانتظر الى ان جاءت

فقام اليها وقال لها اخبرك انى قد فعلت فعلا يعجز عنه فحول

الرجال قالت له اصبر حتى اخبرك انا عما فعلت وننظر اينا افخر

انى لما ذهبت الى السوق وراى الغزل عندى رجل واشتراه

منى لكن توقف تعيين القيمة على تعيين الوزن وقلت له ان وزنه

هذا المقدار فلم يتيقن حتى اتى بميزان فوزنه فشك

عن الوزن الذي ذكرته فخشيت ان ينقصني من القيمة قلت له اعد

الوزن ثانيا فعند ذلك اخرجت سواري من يدي سرا ووضعته

في كفة الميزان مع الغزل من غير ان يشعر فلما رفع الميزان رجح الغزل

STORY.

The various uses of this particle, together with the *Cæcus amor sui*, or tympany of self-conceit are illustrated in the following Story.—The Figures point out their application as explained in the Text.

حُكِيَ اَنَّ اَحَدَ الْحُمَقَآءِ اَصْبَحَ وَقَدْ اَلَمَّ بِهِ [1 Abs. Union] اَلَمُ الْفِكْرِ بِسَبَبِ [3] مَا شَاهَدَ مِنْ دَارِهِ

اٰثَارَ الْخَرَابِ حِيْنَ دَارَ بِبَوَاطِنِهَا [Rel. Union 4] وَمَرَّ بِاَمَاكِنِهَا [6] وَلَمْ يَجِدْ عِنْدَهُ

مِنَ الدَّرَاهِمِ مَا يُعَمِّرُ بِهِ الدَّارَ [5] فَشَكَى ذٰلِكَ اِلَى زَوْجَتِهِ وَكَانَتْ مِنَ

الْحُمَقَاءِ اَيْضًا فَقَالَتْ لَهُ لِمَ تَهْتَمُّ وَعِنْدَكَ بَقَرَةٌ تُسَاوِي قِيمَتُهَا ثَلَاثِيْنَ دِرْهَمًا

فَخُذْهَا وَاذْهَبْ بِهَا [6] اِلَى السُّوْقِ وَبِعْهَا بِثَلَاثِيْنَ [5] دِرْهَمًا وَعِنْدِي غَزْلٌ

اَبِيعُهُ فِي هٰذَا الْيَوْمِ وَاَجِيءُ اِلَيْكَ بِقِيمَتِهِ [5] فَقَامَ الرَّجُلُ بِلَا تَوَقُّفٍ وَسَاقَ

الْبَقَرَةَ مُتَوَجِّهًا اِلَى السُّوقِ فَاَعْطَاهَا النَّخَّاسَ فَعَرَضَهَا عَلَى الْحَاضِرِيْنَ

وَعَرَّفَهَا وَاَفْرَطَ فِي تَعْرِيفِهَا وَتَحْسِينِهَا لِتَرْغِيبِ النَّاسِ فِي شِرَآئِهَا

فَلَمَّا سَمِعَ مَالِكُهَا مِنَ النَّخَّاسِ هٰذِهِ الاَوْصَافَ الْمَرْغُوبَةَ وَالْمَحَاسِنَ النَّافِعَةَ

الْمَحْبُوبَةَ فِي حَقِّ بَقَرَتِهِ حَلَتْ فِي عَيْنِهِ وَاشْتَدَّتْ رَغْبَتُهُ فِيهَا وَوَقَعَ فِي قَلْبِهِ

اِنِّي اَشْتَرِيهَا قَبْلَ النَّاسِ فَنَادَى النَّخَّاسَ وَقَالَ اِلَى كَمْ تَرَقَّى قِيمَتُهَا قَالَ

8. It denotes *inclusion*, or *comprehension*, (ظَرْفِيَّة)

EXAMPLE.

زَيْدٌ بِالْبَلَد Zued is *in* the city.

9. It is used as a mere expletive or redundant particle, (زِيَادَة)

EXAMPLE.

وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَة Do not imbrue your hands in slaughter.

Annotation.

Grammarians have assigned various other relations to the particles بِاء, besides those enumerated in the text, but they seem all correlative and may be traced to the primary signification or generic idea denoted by the term, الصاق

The radical import of this particle is therefore UNION, whether *absolute* or *relative*.

Absolutely, it denotes possitive or immediate union or co-alescence.

Relatively, it implies simple relation of vicinity or proximity of place.

From the generic idea of union flow several specific relations, which may be translated by the following English prepositions.

1. *With*, denoting the instrument or agent, which is expressed in Latin by the ablative case as كَتَبْتُ بِالْقَلَم. Scripsi calamo.

2. *By*, or *on account of*, denoting the efficient or final cause, the means by which any thing is performed; also in swearing.

3. *Along with*, association, society, or connexion.

4. *For*, in exchange of.

5. *In*, denoting the relation between the object contained and that containing it.

It corresponds very nearly in all its relations with the English preposition *by*.

4. It denotes *concomitance*, (مُصَاحَبَةٌ)

EXAMPLE.

اِشْتَرَيْتُ الْفَرَسَ بِسَرْجِهِ I bought the horse *along with* his saddle.

5. It has another property termed (تَعْدِيَةٌ) and is that, by which a *neuter* verb is rendered *transitive*.

EXAMPLES.

ذَهَبَ اللّٰهُ بِنُورِهِمْ God took away their light, i. e. he blinded them.

ذَهَبْتُ بِزَيْدٍ I took or carried away Zued, *equivalent to* اَذْهَبْتُهُ

6. It denotes *substitution* or *exchange*, (مُقَابَلَةٌ)

EXAMPLE.

اِشْتَرَيْتُ الْعَبْدَ بِالْفَرَسِ I bartered the horse *for* the slave, *or lit.* I *purchased* the slave *in exchange* for the horse.

7. It denotes *swearing*, (قَسَمْ)

EXAMPLE.

بِاللّٰهِ لَاَفْعَلَنَّ كَذَا *By* God, I will certainly do so.

2. It denotes *instrumentality*, (اِسْتِعَانَة) *

EXAMPLE.*

كَتَبْتُ بِالْقَلَمِ I wrote *with* a pen.

3. It is occasionally used in the sense of (تَعْلِيل) *causality*, or *causation*.

EXAMPLE.

اِنَّكُمْ ظَلَمْتُمْ اَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ — Verily you have injured your souls *by* your adoption of the calf, i. e. adopting it for your God.

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same idea is expressed in Arabic by the word حَالَة, meaning familiarly *state*, *case*, &c. which a fanciful grammarian after the usual mode of etymological retrogradation might trace to the verb حَالَ *he turned*, *inverted* or *declined*, and hence argue that the term was thus significantly applied in grammar, to express the *variations*, or *declensions*,* "of a noun from its *upright form* (حَالَةُ رَفْعٍ) through its various *declining forms*." (حَالَةُ خَفْضٍ) This is quite as plausible a derivation as the other, but I am persuaded it never entered the mind of an Arabian Grammarian. Who would not smile to hear a physician etymologize on the word *case*, and inform his Patient, that it signified literally *falling*, implying as it were the *decline* or *fall* of his health from its *upright* form?—Yet the physician's etymology is every way as good as the grammarian's; or rather they are both good for nothing.

* اِسْتِعَانَة from عَوْن literally *asking or demanding assistance*.

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* Vid. Hermes. p. 279.

OF THE PARTICLE OR PREPOSITION,

باء

The PREPOSITION باء signifies *union*, or *coalescence*, الصاق in a two-fold manner:—

Absolutely, حقيقة, as بهِ داءٌ He is sick, or diseased, *lit.* in him is disease.

Relatively, حكما as مررتُ بزيدٍ I passed *by* Zued; *in other words*,

التصق مروري بمكانٍ يقرب منهُ زيدٌ My passage was contiguous to the place near which Zued was.

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hensive and indefinite character of he one in question, which comprises virtually the various powers of the genitive, dative and ablative, seems to require a name of correspondent import; I shall therefore hazard an innovation, and term it in future the AORIST CASE.

From the etymology of the word CASE, grammarians have pretended to explain its properties. CASE they say comes from *casus* à *cadere* to fall, like the Greek Πτῶσις from Πιπτω—*words following* (as it were) *from the mind or discursive faculty.** This is fanciful enough, and worthy the ingenuity of Harris, and his friends the Peripatetics. But what authority is advanced for supposing, that words when first applied as terms of art, were applied in their primitive rather than in their consequential or metaphorical significations? There is no authority for such a supposition, but authority directly against it. The word CASUS in Latin is considered synonymous with *eventus* and *exitus*, and has many other senses besides its literal one:—*case* in English is never used in its original import, and Aristotle† himself applies Πτωσις to the variations of the noun and verb, not only to what we term *declension* and *conjugation*, but even to the singular and plural *number*. But this is not a work for minute discussions on grammatical subtelties and verbal peculiarities, I shall therefore conclude with observing that the

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* Vid. Hermes. p. 278.

† Πτῶσις δέ ἐςιν ὀνόματος ἢ ῥήματος, ἡ μεν τὸ κατὰ τὸ, τȣτου, ἢ τούτῳ, σημαίνουσα, καὶ ὅσα τοιαῦτα· ἡ δὲ τὸ κατὰ τὸ, ἑνὶ, ἢ πολλοῖς. οἷον ανθρωποι, ἢ ἄνθρωπος. CASUS autem est nominis aut verbi; unus quidem, qui significat id quod hujus *est*, vel huic *datur*, et quæcunque talia; alter vero, qui significat id quod uni, vel multis *tribuitur*; veluti homines, aut homo.—See also SUIDAS on the word Πτωσις. Aristot. De Poetica.

vern a noun in the AORIST CASE. They are called حُرُوفٌ جَارَّةٌ or PARTICLES of ATTRACTION. *

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* They are called PARTICLES OF ATTRACTION, because they are said to attract the sense of the antecedent word to the consequent, pointing out at the same time the relation subsisting between both, and for a similar reason are also termed حُرُوفُ الإِضَافَةِ or CONNEXIVE particles. They are applied like the prepositions of other languages in a two-fold capacity; Κατὰ παράθεσιν *by way of juxta position*, and Κατὰ σύνθεσιν *by way of composition;* viz. some of them are seperable, and some inseperable. They invariably render the governed word مَجْرُورٌ MUJROOR, which some grammarians have rendered the GENITIVE case, but what it may be asked is the genitive case? '*le fils aîné du nomanitif*,' says Du Marsais,*—the eldest son of the nominative! '*and is formed to express all relations commencing* FROM *it itself*,' says Harris, in contradistinction to the dative, which expresses '*all relations tending* TO *itself*.' If this be the true character of the genitive, it is obvious it cannot be applicable to the term *mujroor*, as the prepositions مِنْ *from* and إِلَى *to*, govern the same case, though the relations they are formed to denote, are directly opposed to each other. If the metaphorical or rather whimsical language of the French grammarian be admissible, it must be allowed that the claims of this CASE to hereditary pre-eminence are much superior to those of the *fils aîné*, as it may be said to inherit a sort of *trinal* consanguinity, or *triplicity* of filiation possessing in itself a complex cognation, with its progenitor the nominative, which includes not only the rank and powers of the *eldest son*, the genitive, but of the two *younger* also, the dative and ablative.

It might perhaps be called the RELATIVE CASE, if it were not that every case is strictly speaking relative, a case being generally defined by grammarians—*the special difference in a noun*, according to the different relations that things bear to one another; yet the *Messieurs* DE PORT ROYAL who copied this definition from Sanctius,† have strangely enough, and almost in the same page restricted the term, relative to the dative. On a question however merely nominal it is not necessary to be captious:—*in re levi noluimus esse morosi;*—the arbitrary distinctions of language have no essential connexion with the operations of words; the name is seldom found significant of the office. But although 'the equality of words to things be often neglected,' it seems necessary in technical appellations to be as precise as possible:—to the two first terminations or cases of an Arabic noun, the terms NOMINATIVE and ACCUSATIVE are sufficiently applicable, but the compre-

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* *Principes De Grammaire, ou Fragmens sur les causes de la parole.*

† Prima et specialis nominis differentia, teste Scaligero, CASUS est. *Sanct. Minerv. De Cas. Nom.*

The VERBAL government is subdivided into two general classes, the first named PRESCRIPTIVE سماعي * the second ANALOGOUS قياسي. The PRESCRIPTIVE includes *ninety-one*, the ANALOGOUS *seven*, and the ABSOLUTE *two*, forming on the whole, one hundred grammatical agents or governing powers.

OF THE GOVERNMENT TERMED سماعي *OR PRESCRIPTIVE.*

THE PRESCRIPTIVE GOVERNMENT IS DIVIDED INTO *thirteen* CLASSES.

CLASS FIRST.

The *first* CLASS contains *seventeen* PARTICLES or PREPOSITIONS, which simply go-

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which it is applicable is influenced by *words*. The second on the contrary as its name imports has, no reference to words, but relates merely to *sense*; the one is *extraneous*, the other *intrinsic*, and both seem properly enough designated by our own grammatical terms, VERBAL and ABSOLUTE.

* From the infinitives سماع *hearing*, and قياس *ratiotination*, συλλογιζειν, are formed the relative nouns سماعي and قياسي the former of which, as applicable to all irregular grammatical agents, may be termed PRESCRIPTIVE, or as this class of irregular governors are more literally denominated by AGAPITI À VALLE, AUDIBILIA, *quia à magistro audienda*.* They may properly be considered as exceptions to the general class of regular governors, and are accordingly restricted in number to *ninety-one*. The analogous classes will be illustrated in their proper place, and it therefore only remains to be remarked, that the government of the particles extend to all the cases, while some of them possess the peculiar property of changing the رفع of the final letter of verbs, into نصب and others that of affecting the sound of the terminating letter, with the mark جزم. These distinctions seem to correspond with the *antithesis* and *apocope* of European languages and should therefore agreeably to our notions of grammar, be rather included in the rules of prosody than inflexion.

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* In a work entitled FLORES GRAMMATICALES ARABICI IDIOMATIS.

شَرْحُ مِائَةِ عَامِلٍ

SHURHOO MI,UT AMIL,

OR A

COMMENTARY

ON THE

HUNDRED GOVERNING POWERS.

BOOK II.

INTRODUCTION.

THE author of the MI,UT AMIL* enumerates in Arabic syntax one hundred governing powers, of which some are لَفْظِيٌّ or VERBAL,† and some مَعْنَوِيٌّ or ABSOLUTE.

* The grammatical treatise termed مِائَةُ عَامِلٍ MI,UT AMIL, on which the present work is a Commentary, contains agreeably to the literal meaning of the title, one hundred governing powers: these are divided into co-ordinate and subordinate classes, with reference to their general and particular offices, and the author with an ingenuity characteristic of the systematic refinement of an Arabian grammarian has reduced the whole to an exact centenary of governing powers: in this he was doubtless as much influenced by numerical symmetry, as logical or grammatical precision, but the arrangement is convenient and sufficiently accurate for all useful purposes.

† لَفْظِيٌّ and مَعْنَوِيٌّ are relative nouns, from لَفْظٌ *utterance*, or *vocal expression*, and مَعْنًى *signification*, *meaning*. The first signifies literally, *verbal*, and denotes that the government to

For it must be remembered, that in this language, there is a state in which nouns are found to exist, before they are distinguished by any marks of annexation, or indications of case, such for instance as the word زيد (deprived of the *tunween,)* which is considered the primary, or radical form of the noun, and must necessarily be connected with some other word in construction, before it can assume any grammatical character, indicative of case. The nominative therefore, which always denotes a certain specific relation, is distinguished by a termination or mark of inflection, significant and peculiar to itself, superscribed over the final letter of the noun in its radical form, as قَامَ زَيدٌ—Zeid stood.

Under the first species of government, namely the VERBAL, or relative, are included two distinct classes, or the PRESCRIPTIVE, and ANALOGOUS. Of these, the first relates to *a certain specific number of words*, the government of which is settled and authorized by long usage and custom; while the latter is restricted to the government of *a certain class of words*, in which you reason by analogy from one to another, and consequently, determine their influence in speech to be every where regular and uniform.

The second form of government, which has been translated ABSOLUTE or independent, is of a twofold nature. The first governing the SUBJECT and PREDICATE: the second the AORIST tense of a verb, which is said to resemble in sundry particulars a noun, and, in the absence of any verbal governor, assumes the vowel *Zummu*, viz. the final letter of the tense is marked مرفوع. These peculiarities of regimen have been variously accounted for by grammarians, and shall be noticed in their proper place. The government, in both instances, is said to flow from the sense, and to be totally independent of any other word in construction, and seems therefore to resemble that case, in the greek language, which certain grammarians have termed the NOMINATIVE ABSOLUTE.

The above remarks will perhaps be sufficient to convey a general idea of Arabic government. For a more minute and particular analysis of the subject, together with the various significations and peculiarities of the hundred governing powers, the reader is referred to the commentary on this book.

OF THE ABSOLUTE GOVERNMENT.

اَلْمَعْنَوِيَّةُ مِنْهَا عَدَدَانِ

The class termed مَعْنَوِيّ or Absolute, has *two* peculiarities of regimen. Of these, the first requires, in the absence of any verbal governor, the subject and predicate in the nominative case: the second is the aorist tense of a verb, which, in the absence of certain governing particles, receives the vowel *Zummu;* or in other words, the final letter of the tense is marked مرفوع.

End of the Meeut Aamil.

At the conclusion of the first book, it may not be unnecessary to offer a few general observations, on the nature, divisions and peculiar distinctions of the hundred governing powers, a clear and comprehensive conception of which will tend to facilitate, in a considerable degree, the future progress of the student.

The subject of the Meeut Aamil, is grammatical regimen, or government; and is defined to be that part of Syntax, which regulates the dependency of words, and the alterations which one occasions in another.

This is divided into two general classes or divisions: the first termed verbal, or the relative or dependent government; in contradistinction to the second, which flows from the sense, and is therefore properly absolute or independent.

In the verbal or relative, the word governed necessarily depends on, or is influenced by, some other word in construction: the absolute is totally independent of all such influence, having the intrinsic power of assuming a certain grammatical character, or indication of case, which in the Arabic language is invariably nominative.

OF THE ANALOGOUS GOVERNMENT.

اَلْقِيَاسِيَّةُ مِنْهَا سَبْعَةُ عَوَامِلَ

THE CLASS termed قِيَاسِي or ANALOGOUS, has *seven* governors, and consists of the following parts of speech, viz.

اَلْفِعْلُ عَلَى الْإِطْلَاقِ A VERB UNIVERSALLY.

اَلصِّفَةُ الْمُشَبَّهَةُ A DERIVATIVE ADJECTIVE, OR ADJECTIVE NOUN.

اِسْمُ الْفَاعِلِ A PARTICIPLE ACTIVE.

اِسْمُ الْمَفْعُولِ A PARTICIPLE PASSIVE.

اَلْمَصْدَرُ AN INFINITIVE.

اَلْاِسْمُ الْمُضَافُ A NOUN GOVERNING ANOTHER IN THE GENITIVE OR RELATIVE CASE.

اَلْاِسْمُ التَّامُّ A PERFECT OR COMPLETIVE noun; viz. a noun terminating either in تنوين or, what is considered as a substitute for the *tunween*, namely the *noon* of the dual or plural number:—or, a noun followed by another in the genitive case: in all which cases it requires the *Tumeez*, or NOUN OF SPECIFICATION.*

* The government of the above parts of speech will be exemplified in the second book.

CLASS THIRTEENTH.

اَلنَّوعُ الثَّالِثُ عَشر اَفْعَالُ الشَّكِّ وَالْيَقِيْنِ تَدْخُلُ عَلَى اِسْمَيْنِ ثَانِيْهِمَا عِبَارَةٌ عَنِ الْاَوَّلِ

The *thirteenth* CLASS contains *seven* words, termed اَفْعَالُ الشَّكِّ وَالْيَقِيْنِ or, VERBS OF DOUBT AND CERTAINTY, which govern a double accusative, or *two* NOUNS in the OBJECTIVE CASE, the *second* having some descriptive or explicative reference to the first: viz.

حَسِبْتُ ظَنَنْتُ خِلْتُ رَأَيْتُ عَلِمْتُ وَجَدْتُّ زَعَمْتُ

EXAMPLES.

حَسِبْتُ زَيْدًا فَاضِلًا	I *conceived,* or *looked upon* Zeid as learned.
ظَنَنْتُ بَكْرًا نَائِمًا	I *considered* or imagined Bukr sleeping.
خِلْتُ خَالِدًا قَائِمًا	I *imagined* Khalid standing.
رَأَيْتُ زَيْدًا عَاقِلًا	I *saw* that Zeid was intelligent, or wise.
عَلِمْتُ زَيْدًا اَمِيْنًا	I *knew* that Zeid was trust worthy.
وَجَدْتُّ الْبَيْتَ رَهِيْنًا	I *found* the house mortgaged.
زَعَمْتُ الشَّيْطَانَ شَكُوْرًا	I *supposed* SATAN a thanksgiver.

The *eleventh* class contains *four* words, termed اَفْعَالُ مُقَارَبَةٌ or VERBS OF PROPINQUITY, which govern the noun in the NOMINATIVE: viz.

عَسَى, كَادَ, كَرَبَ, اَوْشَكَ

EXAMPLES.*

عَسَى زَيْدٌ اَنْ يَخْرُجَ كَادَ زَيْدٌ اَنْ يَخْرُجَ كَرَبَ زَيْدٌ يَخْرُجُ اَوْشَكَ زَيْدٌ يَجِيْءُ	Zeid hastened his coming out, or Zeid was near coming out, or Zeid was about to come out.

CLASS TWELFTH.

اَلنَّوعُ الثَّانِيْ عَشَرَ اَفْعَالُ الْمَدْحِ والذَّمِّ تَرْفَعُ اِسمَ الْجِنْسِ الْمُعَرَّفَ بِالَّامِ

The *twelfth* CLASS contains *four* words, termed اَفْعَالُ الْمَدْحِ والذَّمِّ or VERBS OF PRAISE AND CENSURE, which govern generic nouns made definite by the article ال in the NOMINATIVE CASE. viz.

نِعْمَ, بِئْسَ, سَاءَ, حَبَّذَا

EXAMPLES.

نِعْمَ الرَّجُلُ زَيْدٌ	Zeid is a *good*	man.
بِئْسَ الرَّجُلُ عَمْرٌو	Amr is a *bad*	
سَاءَ الرَّجُلُ بَكْرٌ	Bukr is a *vicious* or *bad*	
حَبَّذَا الرَّجُلُ زَيْدٌ	Zeid is a *good*	

* There is a distinction in the meaning and application of the above four verbs of Propinquity, which shall be noticed in the proper place.

كَانَ، صَارَ، اَصْبَحَ، اَمْسَى، اَضْحَى، ظَلَّ، بَاتَ، مَابَرِحَ،
مَافَتِئَ، مَازَالَ، مَاانْفَكَّ، مَادَامَ، لَيْسَ

EXAMPLES.

كَانَ زَيْدٌ قَائِمًا Zeid *was* standing.

صَارَ الْفَقِيرُ غَنِيًّا The poor man *became* rich.

اَصْبَحَ زَيْدٌ عَالِمًا *In the morning* Zeid was sagacious, or intelligent..

اَمْسَى زَيْدٌ قَارِيًا *In the evening* Zeid was reading.

اَضْحَى زَيْدٌ مُسَافِرًا *In the forenoon,* Zeid was travelling.

ظَلَّ زَيْدٌ صَائِمًا *In, or during the day* Zeid was a faster.

بَاتَ زَيْدٌ نَائِمًا *In, (or through the whole) night* Zeid was sleeping. i. e. he passed the whole night in sleep.

مَابَرِحَ زَيْدٌ عَالِمًا Zeid did not desist from being learned, viz. he was always learned.

مَافَتِئَ زَيْدٌ قَائِمًا Zeid did not leave off, or was always standing.

مَازَالَ زَيْدٌ عَالِمًا Zeid did not cease from, or was always learned.

مَاانْفَكَّ بَكْرٌ عَاقِلًا Bukr did not fail to be, or was *always* wise.

اِجْلِسْ مَادَامَ زَيْدٌ جَالِسًا Sit *as long* as Zeid sits.

لَيْسَ زَيْدٌ قَائِمًا Zeid *is not* standing.

CLASS ELEVENTH.

اَلنَّوْعُ الْحَادِي عَشَرَ اَفْعَالُ الْمُقَارَبَةِ تَرْفَعُ اِسْمًا وَاحِدًا

EXAMPLES.

رُوَيْدَ زَيْدًا اَيْ اَمْهِلْ زَيْدًا *Release,* or *permit* Zeid *to go* for a little.

بَلْهَ زَيْدًا اَيْ دَعْ زَيْدًا { Leave Zeid at liberty, i. e. let him do as he pleases.

دُونَكَ زَيْدًا اَيْ خُذْ زَيْدًا *Seize* Zeid.

عَلَيْكَ زَيْدًا اَيْ اَلْزِمْ زَيْدًا { Be sure you continue by Zeid, viz. do not let Zeid go till you have gained your object.

حَيَّهَلْ زَيْدًا اَيْ اِيْتِ زَيْدًا *Come* to Zeid.

هَا زَيْدًا اَيْ خُذْ زَيْدًا *Take* or *seize* Zeid.

The remaining *three,* have a *preterite* signification, and govern the noun in the NOMINATIVE: viz.

هَيْهَاتَ ، شَتَّانَ ، سَرْعَانَ

EXAMPLES.

هَيْهَاتَ زَيْدٌ اَيْ بَعُدَ زَيْدٌ Zeid was *distant.*

شَتَّانَ زَيْدٌ وَعَمْرٌ
اَيْ اِفْتَرَقَ زَيْدٌ وَعَمْرٌ { Zeid and Amr mutually *separated.*

سَرْعَانَ زَيْدٌ اَيْ سَرُعَ زَيْدٌ Zeid *hastened* or *made haste.*

CLASS TENTH.

اَلنَّوْعُ الْعَاشِرُ اَفْعَالٌ نَاقِصَةٌ تَرْفَعُ الاِسْمَ وَتَنْصِبُ الْخَبَرَ

The *tenth* class contains *thirteen* words, termed اَفْعَال نَاقِصَه or DEFECTIVE VERBS, which govern the noun in the NOMINATIVE, and the predicate in the OBJECTIVE CASE. viz.

The 1st of these is عَشَر, *ten,* when compounded with أَحَد *one,* إثْنَيْن *two* &c. as far as *ninety-nine.*

EXAMPLES.

جَاءَنِي أَحَدَ عَشَرَ رَجُلًا *(There)* came to me *eleven* men.

The 2d is, كَمْ *(How many?),* as, كَمْ رَجُلًا عِنْدَكَ, *How many* men are with (lit. near) you?

The 3d is, كَذَا *(Some),* as, كَذَا دِرْهَمًا عِنْدَكَ, You have got *some* money. (Dirhums.)

The 4th is, كَأَيِّنْ *(Some),* or, *how many* as, كَأَيِّنْ رَجُلًا عِنْدَكَ, *How many* men are with you?

CLASS NINTH.

اَلنَّوْعُ التَّاسِعُ كَلِمَاتٌ تُسَمَّى أَسْمَاءَ الأَفْعَالِ بَعْضُهَا تَرْفَعُ وَبَعْضُهَا تَنْصِبُ

The *ninth* CLASS contains *nine* words, termed أَسْمَاءُ أَفْعَال or VERBAL NOUNS, viz. nouns having a verbal signification: of these *six* have an imperative sense, and govern the noun in the ACCUSATIVE OR OBJECTIVE CASE: viz.

رُوَيْدَ, بَلْهَ, دُونَكَ, عَلَيْكَ, حَيَّهَلْ, هَا,

PUTED. The cardinal number أَحَدَ عَشَر (*eleven*) for instance, as exemplified in the text, is the mere name of a certain species of quantity, and therefore incapable of conveying to the mind any other idea than *a certain aggregate of units.* 'There came to me *eleven*'—eleven what?—men, horses, or dogs? Some word is evidently required to expel the obscurity, or in other words, to separate some *specific* object from the mass of *possibles,* in order to give a determinate character to the sentence: this word the Arabian Grammarians have therfore with analogical propriety termed the تَمْيِيز or, as it may be rendered in English, THE NOUN OF SPECIFICATION.

كَذَا and كَأَيِّنْ are synonymous, the latter however is sometimes used interrogatively.

The *seventh* CLASS contains *nine* words, which, prefixed to the aorist, render the final letter quiescent: they possess a conditional or hypothetical signification like the particle إِنْ viz.

مَنْ مَا مَتَى مَهْمَا اَيُّ اَيْنَمَا اَنَّى حَيْثُمَا اِذْمَا

EXAMPLES.

مَنْ يُكْرِمْنِي اُكْرِمْهُ *He* who honors me, I will honor him.

مَا تَصْنَعْ اَصْنَعْ *Whatever* you make I will make.

مَتَى تَذْهَبْ اَذْهَبْ *Whenever* you go I will go.

مَهْمَا تَكُنْ اَكُنْ *Wherever* you are there will I be.

اَيُّهُمْ تَضْرِبْ اَضْرِبْ Whomsoever you strike, I will strike.

اَيْنَمَا تَجْلِسْ اَجْلِسْ
اَنَّى تَقْعُدْ اَقْعُدْ } *Wherever* you sit I will sit.

حَيْثُمَا تَذْهَبْ اَذْهَبْ *Wherever* you go I will go.

اِذْمَا تَفْعَلْ اَفْعَلْ *At the time*, or, *when* you do it, I will do it.

CLASS EIGHTH.

اَلنَّوْعُ الثَّامِنُ اَسْمَاءٌ تَنْصِبُ على التَّمْيِيزِ اِسْمًا نَكِرَةً

The *eighth* CLASS contains *four* nouns, which govern a general or indefinite noun in the OBJECTIVE CASE, being the تَمْيِيز * or, NOUN OF SPECIFICATION.

تمییز

* The word تَمْيِيز signifies literally *separation, segregation*, and is applied in Arabic Grammar, to denote THE SECOND OF TWO SUBSTANTIVE NOUNS, WHEN EMPLOYED FOR THE PURPOSE OF EXPLAINING SOME UNCERTAINTY, SUPPOSED TO EXIST IN THE PRECEDING NOUN TO WHICH IT IS IM-

أَسْلَمْتُ إِذَنْ تَدْخُلَ الْجَنَّةَ — I embraced the Mussulman faith. (Answer) *then*, you will enter heaven.

CLASS SIXTH.

اَلنَّوْعُ السَّادِسُ حُرُوفٌ تَجْزِمُ الْفِعْلَ الْمُضَارِعَ

The *sixth* CLASS contains *five* Particles, which being prefixed to the aorist tense of verbs, render the final letter quiescent; viz.

إِنْ, لَمْ, لَمَّا, لَامُ الْأَمْرِ, لَاءُ النَّهْيِ

EXAMPLES.*

إِنْ تُكْرِمْنِي أُكْرِمْكَ — *If* you honor, or respect me, I will respect you.

لَمْ يَضْرِبْ زَيْدٌ / لَمَّا يَضْرِبْ زَيْدٌ — Zeid did *not* strike.

لِيَضْرِبْ زَيْدٌ — *Let him* (Zeid) strike.

لَا تَضْرِبْ زَيْدًا — Do *not* strike Zeid.

CLASS SEVENTH.

اَلنَّوْعُ السَّابِعُ أَسْمَاءٌ تَجْزِمُ الْفِعْلَ الْمُضَارِعَ عَلَى مَعْنَى إِنْ

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* The Particle إِنْ is synonymous with *if*. لَمْ and لَمَّا are negative Particles, distinguished in their application thus. لَمْ is used to denote a *simple* لَمَّا an *absolute negative*, importing that the action was never performed at any past period of time. Examples لَمْ يَضْرِبْ He did *not* beat. لَمَّا يَضْرِبْ He *never* did beat. For an explication of the Particles in Class the seventh, see the Commentary.

جَاءَنِي الْقَوْمُ اِلَّا زَيْدًا (All) the tribe came to me *except* Zeid.

يَا عَبْدَ اللّٰه	O servant of God!
اَيَا عَبْدَ اللّٰه	
هَيَا عَبْدَ اللّٰه	
اَيْ عَبْدَ اللّٰه	
اَ عَبْدَ اللّٰه	

CLASS FIFTH.

اَلنَّوْعُ الْخَامِسُ حُرُوفٌ تَنْصِبُ الْفِعْلَ الْمُضَارِعَ

The *fifth* CLASS contains *four* Particles, which being prefixed to the aorist of verbs, change رَفْع of the final letter into نَصْب, viz.

اَنْ , لَنْ , كَيْ , اِذَنْ

EXAMPLES.*

كَرِهْتُ اَنْ تَضْرِبَ I disliked, or had an aversion *to* your beating (or to this, that thou shouldest beat.)

لَنْ تَفْعَلَ Thou *never wilt* do (or act.)

جِئْتُكَ كَيْ تُعْطِيَنِي حَقِّي I came to you, *that* you might grant me my right.

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signification. يَا اَيَا هَيَا اَيْ and اَ are vocative particles: of which the 1st is used indifferently whether the object is distant or near. The 2d and 3d when the object is distant: the 4th and 5th when the object is near.

* The particle اَنْ is here called اَنْ مَصْدَرِيَّة because it gives the verb to which it is prefixed the sense of the *infinitive*. لَنْ restricts the verb to the future time in a confirmed negative sense, كَيْ means *cause* or *motive* اِذَنْ synonimous with *then, at that time,* and restricts the verb to the future time.

لَعَلَّ عَمْرًا خَارِجٌ *I hoped* or *perhaps* Amr is a goer out.

CLASS THIRD.

اَلنَّوْعُ اَلثَّالِثُ حَرْفَانِ تَرْفَعَانِ اَلْاِسْمَ وَتَنْصِبَانِ اَلْخَبَرَ وَهُمَا مَا وَلَا اَلْمُشَبَّهَتَانِ بِلَيْسَ

The *third* CLASS contains *two* Particles, that govern the noun in the NOMINATIVE case, and the predicate in the ACCUSATIVE OR OBJECTIVE. viz. مَا and لَا, resembling the imperfect verb لَيْسَ

EXAMPLES.*

مَا زَيْدٌ فَاضِلًا Zeid *is not* a learned man.

لَا رَجُلٌ اَفْضَلَ مِنْكَ There *is no* man more learned than thou.

CLASS FOURTH.

اَلنَّوْعُ اَلرَّابِعُ حُرُوفٌ تَنْصِبُ اَلْاِسْمَ فَقَطْ

The *fourth* CLASS contains *seven* Particles, that govern the noun alone in the OBJECTIVE CASE. viz.

اَلْوَاوُ , اِلَّا , يَا , اَيَا , هَيَا , اَيْ , اَلْهَمْزَةُ اَلْمَفْتُوحَةُ

EXAMPLES.†

اِسْتَوَي اَلْمَاءُ وَاَلْخَشَبَةَ The water *was equal with* the wood.

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* مَا and لَا are synonimous negative particles, and are distinguished in their application thus; مَا precedes either a definite or indefinite noun; لَا an indefinite only.

† The *objective* particle و or *wao* governing the ACC. CASE, always means *with*. اِلَّا has an *exceptive*

جَاءَنِي الْقَوْمُ حَاشَا زَيْدٍ The tribe (all) came to me *except* Zeid.

رَأَيْتُ الْقَوْمَ خَلَا زَيْدٍ I saw (all) the tribe *except* Zeid.

مَرَرْتُ بِالْقَوْمِ عَدَا زَيْدٍ I passed by (all) the tribe, *except* Zeid.

CLASS SECOND.

اَلنَّوْعُ الثَّانِي حُرُوفٌ تَنْصِبُ الاِسْمَ وَتَرْفَعُ الْخَبَرَ

The *second* CLASS contains *six* particles, that govern the noun in the ACCUSATIVE OR OBJECTIVE CASE, and the predicate of the proposition in the NOMINATIVE. viz.

إِنَّ ، اَنَّ ، كَاَنَّ ، لٰكِنَّ ، لَيْتَ ، لَعَلَّ

EXAMPLES.*

إِنَّ زَيْدًا قَائِمٌ *Certainly* Zeid is a stander.

بَلَغَنِي اَنَّ زَيْدًا مُنْطَلِقٌ It reached me, or it was known to me, that Zeid was *certainly* a goer.

كَاَنَّ زَيْدًا اَسَدٌ *As if* Zeid were a lion.

قَامَ زَيْدٌ لٰكِنَّ عَمْرًا جَالِسٌ Zeid stood, *but* Amr is a sitter.

لَيْتَ الشَّبَابَ عَائِدٌ *Would to God,* that youth was a returner.

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* The following are the usual significations of the above six particles. إِنَّ *certainly, verily, truly.* اَنَّ the same. كَاَنَّ *like, as if.* لٰكِنَّ *but, nevertheless,* &c. لَيْتَ and لَعَلَّ are used in the sense of *supplication* or *wishing:* the distinction between them is this, that the former is used indifferently to express a wish, whether possible, or impossible of attainment, while the latter is restricted in its application to the first. It may be translated—*pehaps, it may be.*

حَتّٰي, وَاوُالْقَسَمِ, تَاءُالْقَسَمِ, حَاشَا, خَلَا, عَدَا,

EXAMPLES.*

مَرَرْتُ بِزَيْدٍ	I went *near* and *passed* Zeid.
سِرْتُ مِنَ الْبَصْرَةِ اِلَي الْكُوفَةِ	I travelled *from* Bussorah *to* Koofa.
رَمَيْتُ السَّهْمَ عَنِ الْقَوْسِ	I shot the arrow *from* the bow.
زَيْدٌ فِي الدَّارِ	Zeid is *in* the house.
اَلْمَالُ لِزَيْدٍ	The property *is Zeid's*, or belongs to Zeid.
رُبَّ رَجُلٍ لَقِيتُهُ	I visited a *few* men.
زَيْدٌ عَلَى السَّطْحِ	Zeid is *on* the *terrace*, or *platform* of the house.
زَيْدٌ كَالْاَسَدِ	Zeid is *like* a lion.
مَا رَاَيْتُهُ مُذْ وَمُنْذُ يَوْمِ الْجُمْعَةِ	I did not see him *since* Friday.
اَكَلْتُ السَّمَكَةَ حَتَّي رَاسِهَا	I ate the fish *even* to the head—i. e. the head *inclusive*.
وَاللّٰهِ لَاَفْعَلَنَّ كَذَا تَاللّٰهِ لَاَفْعَلَنَّ كَذَا	By God, I will certainly do so.

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* The above particles admit of various significations; the following are most usual, ب signifies occasionally, *with, from, by, in* &c. مِنْ *from.* عَنْ *from* &c. اِلَي *to, until, even to.* فِي *in.* ل *appropriation, possession,* an *oath.* رُبَّ *some, a few.* عَلَي *upon, above.* ك *similitude, as, like.* مُذْ and مُنْذُ *since, from.* حَتَّي *even to, as far as.* و and ت are both particles of swearing حَاشَا, خَلَا and عَدَا are nearly synonimous, and signify, *besides, except* &c. For a more particular explication of their various senses, see the Commentary.

The سماعي, or PRESCRIPTIVE government, is divided into *thirteen* CLASSES.

CLASS FIRST.

اَلنَّوعُ الاَوّلُ حروفُ تَجُرُّ الاِسمَ فَقَط

The *first* CLASS contains *seventeen* particles, or prepositions, which govern the noun alone in the GENITIVE or RELATIVE case. viz.

بَا ,مِنْ ,عَنْ ,اِلَىٰ ,فِي ,لَامْ ,رُبَّ ,عَلَىٰ ,كَافْ ,مُذْ ,مُنْذُ,

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The PRESCRIPTIVE is divided into 13 CLASSES.

Class			No.	Description
The 1st class contains			17	Prepositions which govern the NOUN alone in the GEN. or RELATIVE case.
2d	—	—	6	Particles, govern the NOUN in the ACC. or OBJECTIVE and the PREDICATE in the NOMINATIVE.
3d	—	—	2	Particles, govern the NOUN in the NOM. and the PREDICATE in the OBJECTIVE CASE.
4th	—	—	7	Particles, govern the NOUN in the OBJECTIVE CASE.
5th	—	—	4	Particles, prefixed to the aorist tense of verbs, change the *ruffa* of the final letter into *nusub*.
6th	—	—	5	Particles, prefixed to the aorist render the final letter *quiescent*.
7th	—	—	9	Words, prefixed to the aorist render the final letter quiescent—they possess a conditional or subjunctive meaning, like the particle. إن
8th	—	—	4	Nouns, govern an indefinite noun in the genitive or relative case, when employed as the TUMEEZ or noun of *specification*.
9th	—	—	9	Words, called VERBAL NOUNS, of which 6 govern the OBJECTIVE CASE, and have an *imperative* meaning; and 3 the NOMINATIVE and have a *preterite* signification.
10th	—	—	13	DEFECTIVE VERBS, govern the NOUN in the NOM. and PREDICATE in the ACCUSATIVE.
11th	—	—	4	VERBS OF PROPINQUITY, govern the noun in the NOMINATIVE CASE.
12th	—	—	4	Verbs of PRAISE AND CENSURE, govern generic nouns, with the definite article, in the NOMINATIVE CASE.
13th	—	—	7	VERBS OF DOUBT AND CERTAINTY, govern a double accusative, or two nouns in the OBJECTIVE CASE, the second explaining or announcing some thing regarding the first.

The ANALOGOUS GOVERNORS, are 7, and are as follow; 1st *a verb whether active or neuter.* 2d A *derivative adjective*—3d a *participle active.* 4th A *participle passive.* 5th An *infinitive.* 6th A *noun governing another in the genitive case.* 7th An *isme tamm.*

The ABSOLUTE is of 2 sorts. 1st The NOM. ABSOLUTE. 2d The AORIST.

نسخه مایة عامل

TRANSLATION

OF THE

MEEUT AAMIL.

BOOK I.

OF THE HUNDRED GOVERNING POWERS.

ARABIC SYNTAX comprehends AN HUNDRED GOVERNING POWERS, of which some are, لَفْظِيّ or (VERBAL;) and some, مَعْنَوِيّ or (ABSOLUTE.)

Of those termed لَفْظِيّ or VERBAL, there are *two* CLASSES: The *first*, سَمَاعِيّ, or the PRESCRIPTIVE GOVERNMENT; the *second*, قِيَاسِيّ or the ANALOGOUS, which with two of the مَعْنَوِيّ or ABSOLUTE, comprise THE HUNDRED GOVERNING POWERS.*

* A summary view of the whole MEEUT AAMIL is here annexed.

There are an hundred governing powers in Arabic syntax, of which some are VERBAL and some ABSOLUTE. The VERBAL is divided in two classes, the 1st PRESCRIPTIVE, the 2d ANALOGOUS. The PRESCRIPTIVE, contains 91; the ANALOGOUS 7, and the ABSOLUTE 2, in all 100.

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THE FIRST BOOK.

Page.

OF THE HUNDRED GOVERNING POWERS.

If to the two elementary works contained in this volume, be added the *first* and *fifth* Chapters of the Misbah,* or rather perhaps a portion of the Hidayut-oon-Nuho, a body of syntax will be formed sufficiently comprehensive for every practicable purpose whatever; but if the student aspires to a higher and more accurate knowledge of the subject, and would understand not only the rules, but the reasons of the rules, with all the delicacies, refinements and peculiarities of this admirable system of speech, I would recommend to him a Grammar of the Arabic Language, by Mr. Lumsden, the Persian and Arabic Professor in the College of Fort William, a work which I am persuaded will be found to exhibit, the most profound and masterly analysis of the language, that has ever been presented to the public.

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* The Misbah is the third, and the Hidayut-oon-Nuho the fourth of the five Books on Arabic grammar, published in Calcutta in 1802.

Calcutta,
23*d July*, 1814.

My constant guide and companion in almost every stage of this translation, was Mouluvee Umanut-Oollah, a learned native of India, formerly on the establishment of the College of Fort William, and a more able guide or skilful and judicious instructor, I know not well where I could have found.

For the poetical versions of sundry passages from the Arabian poets, which will be found occasionally interspersed through the notes, I am entirely* indebted to the kindness of my friend Mr. Wilson, the learned and elegant translator of the Mégha Dúta,† and to Captain Roebuck of the College, who afforded me his assistance in conducting the work through the press, I beg leave to offer my best thanks.

I have no further observations to make on the works here translated, and of the translation itself any observation on my part must be useless; I shall therefore offer none: it may speak for itself or be silent. The typographical errors are indeed rather numerous, and require some apology. I believe they were occasioned in a considerable degree, by the rapidity with which a large portion of the work was hurried through the press, for it is certain, that the greater part of the commentary, with all its appendages of extracts, stories, annotations, &c. were prepared, translated and printed off in something less than five months. I have endeavoured however to rectify these mistakes as well as I could, by a table of *errata*, which will be found in general to consist of little more than transpositions in the Vowel points. The errors in the English part, are not likely to embarrass the student, and I have accordingly omitted to record them.

* With the exception of the paraphrase in page 48.

† Or Cloud Messenger, a Poem in the Sanscrit language by Ca'lida'sa.

of primitive, derivative and metaphorical acceptations exhibited at one view, in an easy and regular scheme of explication.

I have pursued this plan throughout the volume. A story is appropriated to every preposition, and afterwards to every class of governors consecutively. The words thus explained, are distinguished by figures in the original, that the student may be enabled to compare their use with the explanations given in the commentary, and the whole is accompanied with an easy English version.

The stories thus given, are partly original and partly extracted from books, either printed or in manuscript. Those at the commencement of the commentary, were prepared by Sueyid Uhmud, a learned Arab, of the College of Huneefu, who accompanied me from Bagdad in the year 1812. The sudden and unexpected death however of this most excellent scholar, a few months after his arrival in Calcutta, deprived me, at an early period, of the benefit of his services, and forced me, reluctantly to relinquish the extensive plan of illustration, which he had himself originally proposed, and by which I had hoped to diversify and enliven my commentary, with much curious and intersting matter. This pleasing scheme however was in a great measure prevented by his death. I had no choice of materials, and was frequently obliged to adopt a number of insipid stories, which under other circumstances, I should certainly have rejected. The most entertaining portion of them were supplied me by an ingenious native of Yemen in Arabia, Nathaniel Sabat,* whose literary talents and acquirements, are well known in India, and for whose useful assistance in this department of my work, I am under considerable obligations.

* At present employed by the Reverend T. Thomason, on a translation of the New Testament into Arabic.

the text; the second by Moolla Jamee the Poet, and the third by Ruzee-ood-Deen Moohummud of Astrabad. The WAFEEA though a very valuable work, is perhaps but little read; the Shurhoo Moolla, as it is generally called, is a logical and argumentative comment on the text, and is every where studied in India, but the commentary by Ruzee (from which indeed the greater part of Jamee's is supposed to be borrowed) is the most voluminous and elaborate of all, and is justly considered a chef d'œuvre of grammatical science.

Of the other works, namely the Shurhoo Misbah, by Taj-ood-Deen Moohummud of Asferan; the Qutr-oon-Nuda, by Aboo Abdoolla Moohummud Bin Yoosoof Hisham, and the Shurhoo Alfeea, by Shuekh Aboo Moohummud Abdoolla Bin Abdoorruhman, more generally known by the name of Ibn Uqeel, I have nothing particular to offer. They are all popular works in Arabia, and the latter in particular, seems to possess the same rank in Bagdad, as the Shurhoo Moolla does in India, a fact which is certainly somewhat remarkable, as the former is as a much famed for simplicity, as the latter is for subtilty. The same may be observed of the Mooghnee-ool-Lubeeb, by far the most useful work on Arabic grammar with which I am acquainted. It has supplied me with almost every thing valuable on the particles.

In order to illustrate with greater effect, the practical applications of these *most subtle parts of speech*, as they are sometimes called, I have added at the conclusion of the annotations on each, an Arabic story, in which the particle will be found to occur under all the senses ascribed to it in the commentary. The natural and popular use of the word will, by this means be better understood, its lighter and more evanescent shades of meaning, rendered more obvious and determinate, and the whole series

writing, and may probably amuse others. To extract mirth or humour however out of Arabic grammar, must I am persuaded be looked upon as a hopeless attempt, an attempt perhaps not altogether dissimilar to that on record of certain ingenious people in the Island of *Mateotechny*, who are said to have employed themselves, *in gathering grapes from thorns, and figs from thistles* ; or of others, *who pitched nets to catch the wind, and caught—cock lobsters!**

The original works from which I have selected the materials for the notes are as follow: SHURHOO WAFEEA,[a] SHURHOO MOOLLA,[b] SHURHOO RUZEE,[c] SHURHOO MISBAH,[d] SHURHOO ALFEEA,[e] QUTR-OON-NUDA,[f] MOOFUSSUL[g] and the MOOGHNEE-OOL-LUBEEB.[h] Of these, the three first are commentaries on the KAFEEA ; the first by Ibnool Hajib, the author of

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* Aultres cueilloient des espines raisins, & figues des chardons.—Aultres chassoient vents avecques des rets, & y prenoient Escrevices Decumanes. Rabelais livre v. 284.

[a] شيخ جمال الدين ابوعمرو عثمان بن عمر والمعروف با بن الحاجب المالكي النحوي Died A. H. 646.

[b] عبد الرحمن بن احمد نورالدين الجامي Died A. H. 895.

[c] رضي الدين محمد بن الحسن الاسترا بادي النحوي Died A. H. 816.

[d] تاج الدين محمد الاسفراني Died A. H.

[e] شيخ ابو محمد عبدالله بن عبد الرحمن الشهير با بن عقيل النحوي Died A. H. 869.

[f] ابو عبد الله محمد بن يوسف هشام النحوي Died A. H. 862.

[g] علامة جارالله ابو القاسم محمود بن عمرو الز محشري Died A. H. 838.

[h] شيخ جمال الدين ابو محمد يوسف المعروف بابن هشام النحوي Died A. H. 762.

Pococke has given the name erroneously. " شرح شواهد لمغني i. e. Explicatio testimoniorum quæ in grammatica dicta مغني لبيب ab ابو محمد عبد الله بن هاشم conscripta afferuntur, cujus author est *Jelalo'ddinus*, idem qui commentarium in Alcorani partem, scripsit." p. 367.

sentence مَرَرْتُ بِزَيْدٍ 'I passed by Zued.' He then goes on to define the collateral and accidental significations of this particle, under the various relations of *instrumentality*, *causality* or *causation*, *concomitance* or *association*, *substitution* or *exchange*, *inclusion* or *comprehension*, with some others, which may be seen by refering to the translation, and each of these senses he elucidates by one familiar example.

This is the general mode of analysis, as adopted in the commentary. The words are all considered either separately or in classes, their original and accidental significations defined and illustrated, and their analogous and anomalous syntactical structures pointed out and determined. The etymological formation of some words are occasionally explained, but this is but seldom, and only in particular cases, where words apparently simple, are shewn to be compound, as كذا formed from the particle كاف of similitude and the Pronoun ذا.

The commentary in short, is a simple introduction, comprising a distinct general view of the essential parts of Arabic regimen and nothing more. To render it however as extensively useful as possible, I have transcribed from the works of several of the most eminent Arabian grammarians, whatever appeared to me best calculated to illustrate the force and application of the several governing powers, and these with my own observations and remarks subjoined to the translation, form a perpetual commentary on the text, which I trust will be found useful.

To these annotations sometimes critical and sometimes explanatory, I have occasionally added others of a more light and miscellaneous nature. They are not indeed of much importance to the work, and might well enough have been omitted, but they amused me at the time of

Such is the life of Abdoolqahir, as handed down to us by two very popular historians, and the amount of the whole is simply this, that he was an eminent grammarian, that he wrote the Mooghnee, the Joomul, and the Mi,ut Amil, and that he died in the year 474 of the Hejira.

There is no date to the Commentary, nor can I pretend to settle one, I suspect however that it is comparatively modern. The author, at the conclusion of it, speaks of Ibn Malik the grammarian, who died A. H. 672, but if D'Herbelot's information be correct, it will probably give an antiquity of 500 years to the work, as Ibn Hisham is known to have died in 762.

The Mi,ut Amil must be considered as a mere text-book, in which the governing powers of the Arabic language are arranged into appropriate classes, their grammatical offices defined, and their primitive senses illustrated by easy familiar examples. The commentary is an enlarged exposition of the governing powers, after the precise order laid down in the text, for it preserves the same arrangement of the parts, the same definitions of the rules, and the same examples illustrative of the original force of the terms, adding however to the primitive or current senses, the more immediately consequential or secondary acceptations:—Let us explain by an example.

The Preposition بَاء which is the first, in the first class of grammatical agents, is stated simply in the text, to be a Genitive Particle, and one example is subjoined to illustrate its force. The commentator repeats the rule regarding its regimen, but adds its primitive acceptation, which he states to be Union, and this he considers as two-fold: either *absolute*, as denoting actual coalition or cohesion of parts, or *relative*, as implying proximity or contiguity of person or place. The first he exemplifies by the phrase بِهِ دَاءٌ 'He is sick, or sickness is inherent in him.' The latter, by the

with Abdoolqahir and his writings, and the account he gives of the Mi,ut Amil in particular, is a demonstrative proof that he was ignorant of the simplest principles of Arabic grammar.

This is all the information I have been able to collect of the author of the Mi,ut Amil and his commentators. Something more might perhaps have been found had I been more industrious, but I confess I did not think it necessary to toss over half the manuscripts in the College Library, for the purpose of adding one or two obscure annecdotes to the life of Shuekh Abdoolqahir. Neither would the search have rewarded my pains, for Biography is a very different thing in Asia from what it is in Europe. There are no *Pater Noster Rows*, nor Cadell and Davies's in Arabia, and consequently there are no Boswells nor Piozzis. A grammarian may write five pages of Syntax there, without having five quarto volumes of *Memorabilia* recorded of him: for who could copy them, or who would read them? The life of an Arabian worthy indeed, is frequently dispatched in a line, and is seldom more entertaining or instructive, than a *hic jacet*, or a village epitaph. 'His name, his years,' with a *ruzeeullaho anho*,* or a 'holy text' from the Qooran, supply the place, "of fame and elegy," and constitute the brief memorials of a literary career.†

* رضي الله عنه *May God be satisfied with him*, a pious petition, which almost invariably follows the name of the defunct, in Oriental Biography.

† I ought perhaps to apologize for venturing this opinion of Arabian biography, for Sir Wm. Jones, whose authority will doubtless be considered decisive, has given a very different account of the matter. He prefers the biography of *Ibn Khalikán*, not only to that of Nepos and Laertius, but even to that of Plutarch himself; nay he seems inclined to rank the historian above all the biographers of ancient and modern times. '*Nescio an hic omnibus vitarum scriptoribus sit anteponendus. Est certè copiosior Nepote, elegantior Plutarcho, Laertio jucundior*, and so on.—To all of which I can only answer, consult the Biography of *Ibn Khalika'n*.

by Ebn Hescham, whose name as a grammarian, he probably confounds with Hoosam-ood-Deen, who is stated in the Kushf-ooz-Zoonoon, to be one of the commentators on the Mi,ut Amil;* it is possible however, that D'Herbelot alludes to Shuekh Jumal-ood-Deen Aboo-Moohummud Yoosoof, who was also known by the name of Ibn Hisham, but as no such commentary is attributed to him, in either of the Biographical works above alluded to, I feel some hesitation in allowing him to be the author of the Shurhoo Mi,ut Amil. D'Herbelot† however was certainly but very little acquainted

* The Commentators mentioned in the Kushf-ooz-Zoonoon are.

حاجي بابا الطوسي Hajee Baba of Toos.

حسام الدين توقاتي Hoosam ood Deen of Tooqat.

مولي احمد بن مصطفى Moola Uhmud Bin Moostufa, with Scholia written in 816.

يحى بن يخشي Yuhya Bin Yukhsha.

يحى بن نصوح بن اسرايل Yuhya Bin Nusooh Bin Israeel.

Pococke speaks of an Historian of that name, ابومحمد عبدالملك ابن هشام obiit anno Hejiræ 213. juxta alios 218. Pococke Spec. Arab. His. p. 362. Meninski also mentions ابن هشام of Cairo who died in 761 Hejiræ.

It may be necessary to inform the student, that Averroes (see p. x.) is corrupted from ابن رشد His entire name is ابو الوليد محمد بن احمد بن محمد بن رشد vid. Hist. Med. et Epit. Yafei. Pococke.

† He calls the Mi,ut Amil, the Hundred *Particles!* "Abdalcaher, Grammairien celebre Auteur des Aouamel. Ce livre a été commenté par Ebn Heschám ; Il se trouve manuscrit dans la Bibliotheque du Roy N°. 1086, & a été imprimé à Rome avec la traduction Latine sous le titre de *Centum Regentes*, c'est-à-dire, les cent *Particules* Arabiques, qui regissent aprés elles des noms de differens cas dans la construction de cette Langue. Ce même Auteur a aussi composé un abregé du Dictionnaire Arabic de Giauhari, & l'a intitulé Mokhtar al Sehah, qui se trouve aussi dans la Bibliotheque du Roy N°. 1088. Le nom entier de cette Auteur est M. Ben Aboubeer Ben Abdalcaher al Razi, il étoit natif de la Ville de Rei." Bibliotheque Orientale.

tions, are given in the Preface to Meninski,* on the authority of Shums-ood-Deen, the author of a commentary on the Joomul, and both these works (the former with a Latin translation,) are said to be deposited in the Escurial in Spain.

Abdoolqahir appears to be the first grammarian, who reduced the governing powers of the Arabic language to a definite number,† and as he lived at a time when Grecian literature of every kind was ardently cultivated in Arabia, and when in fact almost every learned Arab made a merit of studying and copying the philosophical writings of the Greeks, it is not very improbable that the CENTILOQUIUM of Ptolemy,‡ a work, on Astrology, which must have been popular at that period in Arabia, gave him the first hint for the title of his treatise on regimen, and produced the MI,UT AMIL, or HUNDRED governing powers.

The extreme brevity of the text has occasioned many commentaries on the Mi,ut Amil, but that which usually accompanies it in this country, and which I have here translated, is generally supposed I believe to be written by a native of India. D'Herbelot mentions but one commentary

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* Abu Bekr Abdelkaher, gente Persa, domo *Georgianus*, grammaticus, et orator eruditus, prœclara edidit opera, ex quorum numero sunt, Commentarius in Rhetoricam Dilucidatio nuncupatam; Expositio particularum (why alone *particularum ?)* quœ centum Regentes dicuntur; Commentarius in Alcoranum, et *alia poetica* opera! Obiit anno Hegrœ 471. De ling. Arab. xxxiv.

† The author of the first works on Arabic regimen, is said to have been الخليل بن احمد بن عمر who was born in 100 and died in the year 170 of the Hejira.

See the Biog. work, termed كتاب الازهار

‡ Vid. Voss. de Natura Artiúm. The work is also attributed to Hermes.

I have now to offer a few words on the grammatical works here translated, but of their authors unfortunately I know little or nothing. The commentator indeed attributes the Mi,ut Amil to Abdoolqahiribno Abdirrihman of Goorgan,* whom he styles the most excellent of the learned, but he does not say in what age he lived, nor in what his excellence consisted, and we are left to form our own opinion of his merits, from five pages of Arabic syntax! I find his name however in the Mirat-ool-Junan,† with a few particulars, which as we have nothing better, we must substitute for a biographical memoir.

Abdoolqahir, surnamed from eminence, ALNUHWEE, or the grammarian, was of the sect of Shafei, and one of the followers of Abool Hussun al Asharee. Besides the Mi,ut Amil and JOOMUL, (another introduction to Arabic Syntax,) he wrote a learned commentary termed Almooghnee, in three volumes, upon the EEZAH, besides several other celebrated works on grammar and rhetoric, and died in the four hundred and seventy-fourth year of the Hejira, or about the middle of the eleventh century of the Christian era. These facts though a little mutilated, and with some addi-

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di Laerzio, trovasi l'Isagugi di Porfirio, che tratta de' cinque universali, e de' dieci predicamenti, la Logica d'Avicenna, con molte altre d'Arabi Autori nelle Biblioteche Turchesche tutte sul gusto, e sulla forma delle Peripatetiche usate nelle Scuole Europee avanti Cartesio. Noto un Trattato sopra gli argomenti ingannevoli, e fallaci col titolo Ketab Alheil attributo ad Aristotele, sulla quale materia scrissero varj Musulmani, che posson vedersi nell'Herbelot al lunghissimo articolo Ketab, tutto trascritto dalla Biblioteca Turca d'Hagi Kalfah." Capitolo, II. Logica, e Adab fil Bahs.

* The *Gurkan* of Ebn Haukal, and *Corcan* of Modern Maps.

† تاريخ يانعي مرآت الجنان

cultivated with success, we shall find them pursue (with the exception perhaps of music,)* the exact course of studies, as practiced by the Christian philosophers in the middle age.

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* I say with the exception of *Music*, because I am inclined to think that *Music* as a science, was not regularly cultivated in Arabia, though some examples may be produced to prove the contrary. The learned Farabi already mentioned as the translator of Aristotle's Analytics, and who was styled the *Coryphæus* of Philosophers, deserves perhaps to be recorded as the *Timotheus* of Arabian Musicians, for his performance on the Lute before Sooltan Syf-ood-Doula, was not inferior to that of the Theban before Alexander. "Il tira, 'says D'Herbelot,' de sa poche une piece avec toutes ses parties qu'il distribua aux Musiciens, & continuant à soûtenir leur voix de son luth, il mit toute l'assemblée en si belle humeur, qu'ils se mirent tous à rire à gorge deployée ; aprés quoy faisant chanter une autre de ses pieces, il les fit tous pleurer ; & en dernier lieu changeant de registre, il endormit agreablement tous les assistans." vid. Art. Farabi. Bibliotheque. Farabi is said also to have written an introduction to the science of Music, which is mentioned in the BILIOTECHE DE' TURCHI of TODERINI. "*Nell' accennata classe di Scienze, che contiene cento e venti due " volume, l'ottantesimo secondo scritto nell' Indice è un Trattato di Musica del Farabì inti- " tolato Medchalul Musiki, ossia Introduzione alla Musica.*" This valuable work of Toderini's, which seems very little known in India, contains a full account of the Arts and Sciences as known to, or cultivated by the Turks and Arabians, including, their Grammar, Logic, Rhetoric, Moral Philosophy, Arithmetic, Algebra, Geometry, Physics and Natural History, Medicine, Chemistry, Astronomy, Navigation, *(Nautica, e Nuova Accademia di Marina.)* Astrology, Poetry and Music. The work is entitled, *Letteratura Turchesca, Studj, Accademie, Biblioteche e Tipografia in Costantinopli. Opera, dell' Ab. Gio. Battista Toderini. Tomo* I, II, *e* III, *in Venezia,* 1786. The following extract from this work, relating to the Logic of the Arabs, as copied from the Greeks, will corroborate what I have before stated regarding that science.

La Logica, che studiano i Turchi è opera di Aristotele, il quale, come notò Gezali nel suo libro Monked presso Herbelot, e l'inventore, dell'arte del ragionare, ed il primo, ch' abbia ridotto a metodo questa scienza. Oltre il Ketab Alvias le Aristothelu, ossia trattato del Sillogismo d' Aristotele, tradotto nell' Arabo, e diviso in due libri annoverati nel Catalogo

All this must indeed be granted to the Arabs, but it appears from the united testimony of the learned,* that their philosophy was entirely Grecian. 'They did not form, says Brucker, a new system, but merely revived the Peripatetic doctrine.' Their logic was the logic of Aristotle, and the common introduction to that science, which is now current in Arabia and India, is a simple translation of the ISAGOGE of Porphyry. Aristotle's rhetoric probably led the way to their own, and his logic, when applied to the rudiments of their language, produced that ingenious but intricate and elaborate elementary system, which has perhaps not improperly, been termed philosophical or transcendental grammar.

This then is the origin of the philosophical sciences among the Arabs. Grammar, Rhetoric and Logic or Dialectics, formed the basis, to which if we add Arithmetic, Geometry and Astronomy,† which they also

* The authorities as given by Brucker are as follow: Leo Africanus de viris illustr. ap. Arabos. Fabric. Bib. Gr. v. xiii. p. 96. 259. Goll. de medic. et Phil. Arab. Dormius ad Jons. de Script. Hist. Ph. l. iii, c. 28. § 5. Hottinger Bibl. Quadripart. l. iii. p. ii. c. 2. Abulfar. Hist. Oxon. 1663. 4to. Elmacini Hist. Saracen. Lugd. Bat. 1625. fol. Eutychii Annales. Ox. 1658. 4to. Hottinger. Hist. Orient. et Biblioth. Orient. Herbelot. Biblioth. Orient. Par. 1697. Ludewig. Hist. rationalis Phil. apud. Turcas. Lackemaker de Fatis Studiorum inter Arabos. Horn. Hist. Phil. l. 5. Bayle. Conring. Antig. Acad. Suppl. xix. xx. Friend's History of Medicine. Voss. de Scient. Toletan. Hist. Arab. Avicen. Vit. et Op. Ed. Massæ. Venet. 1608. Merklin. Linden. Renov. Carm. Thograi Ed. Pococke. Ox. 1661. 8vo. Mod. Univ. Hist. v. xix. Assemanni Bib. Or. Bibliander. de Orig. et. Mor. Turcarum. Bas. 1550. See Enf. Hist. Phil. v. 2. p. 250.

† Grammar, Rhetoric and Logic, formed what the Scholastics termed the *trivium*; Music, Arithmetic, Geometry and Astronomy the *quadrivium*; and these constituting the seven liberal arts, they very *poetically* described in the two following verses!

GRAMM. *loquitur*, DIA. *veradocet*, RHET. *verba colorat*;
MUS. *canit*, AR. *numerat*, GEO. *ponderat*, AST. *colat astra!*

It must not indeed be denied, that there are many subjects connected with the arts and sciences, for which the modern nations of Europe are supposed to be indebted to the Arabs. Bossut attributes to them our present system of arithmetical numeration, as well as the first notions of Algebra which are found in Diophantus.* He gives them the credit of several important discoveries on trigonometrical calculation, and many ingenious improvements and alterations in astronomy.† An Arab in Spain was the first who attempted a theory of refraction and the twilight, which doctrine Malbranch is said to have enlarged upon, but as he does not quote the author, Bossut presumes he was unacquainted with his works. In truth the Arabs seem to have arrived at eminence in almost every science, and even in mechanics, the clepsydra or water clock sent by Haroon Al Rusheed in 799 to Charlemagne, is said to have astonished by its ingenuity the whole of Europe.‡

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are some manuscripts of it in the Bodleian library, and elsewhere. But the most beautiful and elegant copy I have seen is on vellum, Trinity college library at Oxford. Cod. MSS. Num. 10." Warton.

* "Cardan considers the Arabs as the real inventors of Algebra. Practical geometry and astronomy owe the Arabs eternal gratitude, for having given to trigonometrical calculation the simple and commodious form which it has at present. Bossut, p. 157.

† Of all the mathematical siences astronomy is that which the Arabs have most cultivated, and in which they have made the most remarkable discoveries. p. 159.

‡ In the dial of this Clepsydra, were twelve small doors, forming the divisions of the hours, and each of these doors opened in succession at the hour it marked, and let out little balls, which, falling on a brazen bell, struck the hour. The doors continued open till twelve o'clock, when twelve little knights mounted on horseback, came out together, paraded round the dial, and shut all the doors. This machine astonished all Europe, when men's minds were employed chiefly on *futile* questions of Theology and Grammar." Bossut. p. 161.

particularly in the celebrated *Schola Salernitana?** For a detailed account however of the origin and progress of Grecian literature among the Arabs, I refer the student to Warton's 2d Dissertation on the History of English poetry, and Enfield's History of philosophy, from Brucker's HISTORIA CRITICA PHILOSOPHIÆ, a work of considerable merit, though Dr. Gillies is of opinion, that his account of Aristotle's philosophy, is in many parts erroneous, and in some even unintelligible; while others go still farther, and hint that he did not understand Greek! It will there be seen, that the acroatic works of the Stagyrite, were translated, studied and taught by the learned of Arabia, and that to these works in particular, the Arabians seem indebted for all their notions of the philosophical sciences.

* "Their learning, but especially their medical knowledge, flourished most in Salerno, a city of Italy, where it formed the famous *Schola Salernitana.*"

It must not be forgot, that they translated Aristotle's POETICS. There is extant "Averroys Summa in Aristotelis poetriam ex Arabico sermone in Latinum traducta ab "Hermano Alemanno; Præmittitur determinatio Ibinrosdin in poetria Aristotelis Venet. "1515." There is a translation of the POETICS into Arabic by Abou Muscharmetta, entitled, ABOTIKA. See Herbel. Bibl. Oriental. p. 18. col. a. p. 971. b. p. 40. col. 2. p. 337. col. 2. Farabi, who studied at Bagdad about the year 930, one of the translator's of Aristotle's ANALYTICS, wrote sixty books on that philosopher's Rhetoric; declaring that he had read it over two hundred times, and yet was equally desirous of reading it again, Fabric Bibl. Gr. xiii. 265. D'Herbelot mentions Aristotle's MORALS, translated by Honain Bibl. Oriental. p. 963. a. See also p. 971. a. 973. p. 974. b. Compare Mosheim. Hist. ch. i. p. 217. 288. Note-C. p. 2, ch. l. Averroys also paraphrased Aristotle's RHETORIC. There are also translations into Arabic of Aristotle's ANALYTICS, and his treatise of INTERPRETATION. The first they called ANALUTHICA, and the second, BARI ARMENIAS. But Aristotle's logic, metaphysics, and physics pleased them most; particularly the eight books of his physics, which exhibits a general view of that science. Some of our countrymen were translators of these Arabic books into Latin. Athelard, a monk of Bath, translated the Arabic Euclid into Latin, about 1000." Leland. Script. Brit. p. 200. There

Indeed the whole philosophy of the Arabs may be traced to the Greeks,* whose language and literature they seem to have studied with uncommon ardour, for upwards of five centuries, that is, from A. D. 754 to the taking of Bagdad in 1258. Rhetoric and logic were their favorite pursuits. Averröes, the great commentator, as he is generally called, is known to have paraphrased Aristotle's rhetoric, and Alfarabius is said to have written no less than sixty distinct treatises on the Aristotelian philosophy, which was publicly taught in Bagdad, Bussurah, Koofah, Bocharia, Alexandria, Cairo, Morocco and Fez, as well as in sereval parts of Spain and Italy; but

* "See Abulfarag. per Pocock, Dynast. p. 160. Greek was a familiar language to the Arabians. The accompts of the Caliph's treasury were always written in Greek till the year of Christ 715. They were then ordered to be drawn in Arabic. Many proofs of this might be mentioned. Greek was a familiar language in Mahomet's houshold. Zaid, one of Mahomet's secretaries, to whom he dictated the Koran was a perfect master of Greek. Sale's Prelim. Disc. p. 144, 145. The Arabic gold coins were always inscribed with Greek legends till about the year 400." See WARTON, Hist. Eng. Poet.

"Theophilus Edessenus, a Maronite, by profession an astronomer, translated Homer into Syriac about the year 770. Theophan. Chronogr. p. 376. Abulfarag. ut supr. p. 217. Remesius, in his very curious account of the *manuscript collection of Greek chemists* in the library of Saxe-Gotha, relates, that soon after the year 750, the Arabians translated Homer and Pindar, amongst other Greek books. Ernest. Salom. Cyprian. Catal. Codd. MSS. Bibl. Gothan. p. 71 78 Apud Falric. It is however certain, that the Greek philosophers were their objects. Compare Euseb. Renauddot. de Barb. Aristotel. Versionib. Apud Fabric. Bibl. Gr. xii. p. 252. 258. Reinesius says, that about the year 750, they translated Plato into Arabic: together with the works of S. Austin, Ambrose, Jerom, Leo, and Gregory the Great. Ubi. supr. p. 260. Leo Africanus mentions, among the works of Averroes, EXPOSITIONES REIPUBLICÆ PLATONIS. But he died so late as the year 1206. De Med. et Philosoph. Arab. cap. xx." WARTON. See Gibbon, vol. x. p. 11.

the philosophical writings of the Greeks, and particularly from those of Aristotle, with which the Arabs had been long and familiarly acquainted. They have certainly adopted his analysis of language,* his definition of the parts of speech,† his reasoning on substance and accident, or MODE,‡ which they have applied to words, under the grammatical denominations of NOUNS and INFINITIVES, and his whole theory of the elements of language as significant of ideas. These are some of the principal topics, which the Arabian grammarians take delight in discussing, and to which, they not improperly attach a high degree of importance, but the merit of originality must be transfered to the Stagyrite, whose dialectics, if I am not much mistaken, will be found to contain the most remarkable facts that distinguish the philosophical grammar of the Arabs.

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* De Interpret. l. i. c. iv. p. 38.

† De Poetica. xxxiv. p. 67.

‡ ACCIDENS vero sive MODUS est reĭ proprietas, quæ in aliquâ substantiâ inhæret, nec sine ipsâ potest existere. Element. Logicæ. By ACCIDENT here, and in Arabic grammar, as applied to an INFINITIVE, or اسم حدث is not meant as has been erroneously supposed, any thing *casual* or *fortuitous:* but as this is a point of some importance to the true understanding of an Arabic MUSDUR, (for an explanation of which I refer the student to my Annotations on the Commentary, p. 195.) I shall lay before him Dr. Gillies' note on the subject, which will certainly corroborate one material point of my argument. "The Greek word συμβεβηκος is, as far as I know universally translated, "accident;" συμβεβηκοτα in the plural, "accidents," from which, "Accidence," denoting the little book, that explains the properties of the eight parts of speech, is generally held to be a corruption. But accident, in its proper sense of what is casual or fortuitous, *has nothing to do with the one or the other;* and Aristotle's meaning of συμβεβηκος ought to be expressed by a Latin or English word derived, not from 'accĭdo,' but from 'accēdo.' See p. 65.

which they are acquainted. Here then, are two opposite roads to the same end, and the student may take his choice. Either to adopt the plan of Horne Tooke and his followers, and set about digging for grammar through some dozen or fifteen collateral dialects, or getting boldly on the back of *Synthesis* with Mr. Harris and the Arabian grammarians, gallop circuitously to it, through the whole region of science.*

In order to learn any language with accuracy and facility, we must first endeavour to learn its rules, or the customary application of its words; these in their simple state, disencumbered of all technical formalities, are seldom difficult and may be easily acquired, but when once perplexed with obscure etymologies and logical definitions, and when every Dyche and Dilworth, who writes a twopenny-halfpenny guide to the eight parts of speech, deems it his duty to work them up into what he calls a *new* grammatical system, then indeed they assume a different character, or rather a variety of different characters, and are not easily acquired at all; the student, finding himself bewildered in the wordy labyrinth, abandons the study altogether, and willingly consigns to the Fates, the whole race of *miserable* grammarians with their *miserable* canons.

> Felix grammaticus non est, sed nec fuit unquam,
> Nec quisquam est felix nomine grammaticus:
> Aut siquis felix præter fatum exstitit unquam,
> Is demum excessit grammaticos canones.†

As far however as relates to the present system of Arabic grammar, at least to the technical and speculative part of it, as distinct from the practical, my own opinion is, that it is chiefly, if not entirely derived from

* Hermes p. 3.

† Ausonius Ep. 126.

or rough, because the straight was found out before:' this is precisely the case with the Arabian grammarians: they are always employed in raising straws with levers, in illustrating what cannot be misunderstood, in devising difficulties where none ever existed, and in perplexing the simplest rules of regimen and concord with useless subtilties and logical definitions; but if grammar be a particular art, what has it to do with general and abstract speculations? A disquisition on symbols and conventional signs, or the origin of general terms,* will not facilitate a student's progress in the laws of syntax. These may be important enquiries, but they are not the more so, because conducted in Arabic: they have in truth no more connexion with the language of the Arabs, than with the language of the Troglodytes.

It is indeed amusing to observe the very opposite opinions of learned men on the subject of grammar. Some will have it a *science*, which views language only as significant of thought, and this is philosophical or *general* grammar. Others consider it as a simple *art*, which teaches the inflexion of words, and their due disposition into sentences and phrases, and this is *particular* grammar. A third race of philologists will neither allow it to be general nor particular, but a mixture of both, and this may be properly called *mixed*, or Arabic grammar.

The modern grammarians of Europe consider grammar and etymology as synonymous terms, and with them all languages go upon *wheels*,† but those of Arabia who have no acquaintance with verbal antiquities, reject etymology altogether, and substitute in its place a dash of dialectics, with

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* See the SHURHOO MOOLLA and SHURHOO RUZEE.

† In days of yore they were dragged about like *sledges!* Diversions of Purley. Vol. 1. p. 25.

like literary distinction. Moolla Jamee is indeed the Priscian of the East, and his comment is considered the very ne plus ultrà of grammatical knowledge. Not to have read it, argues absolute ignorance; read it, and you are dubbed at once a Moolla, and a man of learning: such is the wonder-working efficacy of Arabic grammar. It supercedes in a great degree the knowledge of every other art, and every other science, being in fact, if we may credit some of the learned Arabian doctors, the very essence of all the arts and sciences.

But grammar after all in its obvious and natural sense, is truly a simple art, the art of teaching the rules of inflexion and syntax, or the various relations of words to one another in discourse. The rules necessary for this knowledge are neither very numerous nor difficult, and perhaps not more so in Arabic than in other languages, but the Arabian philologists by blending them with the abstract speculations of logic, have effected a new and complex system of grammar, a system which comprises not merely the various relations, but the exact significations and definitions of words; their divisions into genera or classes; their combinations into propositions, and these again into reasoning or dicourse. Now all this is the proper business of logic, which is surely a distinct science, yet all this they have in some measure confounded with the simple rules of government and concord, so that a student looking into their works for a plain rule of syntax, finds himself entangled in all the mysteries of metaphysics.

'There are some men, says Johnson, who seem to think nothing so much the characteristic of genius, as to do common things in an uncommon manner, like *Hudibras*, to *tell the clock by algebra*, or like the lady in Dr. Young's Satires, *to drink tea by stratagem;* to quit the beaten track only because it is known, and take a new path, however crooked

of Genii.* Lest any one however should be puzzled to find out the true nature of this latter dialect, a learned scholiast comes forward with a specimen,† and another gravely adds, as an infallible proof of its *demoniac* originality, that no human being can pronounce it three times successively at one breathing.

Through this commentary however, this χάσμα μέγα of syntax, or some other, of equally ' crude consistence,' every student is obliged to ' swim, or sink, or wade, or creep, or fly,' who would aspire to any thing

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* An analogous division of language prevails among the Hindoos—" The gods speak *Sanscrita;* benevolent genii *Pracrita;* wicked demons *Pisachi,* and men of low tribes and the rest *Magad'hi.*" Colebrooke on Sans. and Pracrit. A. R. 7. 199.

† It is also given in the *Tulkhees-ool-Miftah,* a treatise on Arabic Rhetoric, as a specimen of verbal harshness, and is supposed to have been uttered by a Jin after having killed a traveller in the Arabian desert, whose name was Hurb. It turns out however to be very intelligible Arabic, though in—

' Words so debas'd and hard, no stone,
Is hard enough to touch them on.'

وقبر حرب بمكان قفر
وليس قرب قبر حرب قبر

Which the reader may compare with the well known line in Homer,

Πολλὰ δ'ἄναντα, κάταντα, πάραντά τε δοχμιά τ', ἦλθον.

So happily paraphrased by Pope,

O'er hills, o'er dales, o'er crags, o'er rocks, they go;
Jumping, high o'er the shrubs of the rough ground,
Rattle the clatt'ring cars, and the shockt axles bound.

Shuekh Ibnool Hajib, has not commenced his work with the prescribed ceremonial of praise to the deity. This omission however must not be attributed to negligence or contumely—'then to what must it be attributed?' why, to a proper sense of *modest humility* to be sure, which led him to depreciate his own merit as a grammarian, in comparison with those who preceded him, (the grace of God be upon them!) and consequently he thought himself unworthy to imitate their works in *any* respect! but although, continues the commentator, he has omitted the actual insertion of the words, it cannot therefore be inferred, that in direct opposition to the positive injunction of the sacred ritual, he has neglected the ceremony altogether. 'Oh no!—that would be an unreasonable and unnecessary supposition,' particularly as we know 'adds he,' that it is not restricted to verbal forms alone, but may be virtually discharged in secret, mental aspirations!' Now this is considered a very conclusive piece of reasoning, and completely exculpates the grammarian from all manner of censure.*

In speculations of this nature the Arabian grammarians seem to take peculiar delight. One third of the commentary on the Kafeea by Moolla Jamee, consists of subtilties and sophisms, which have very often no more connexion with the science of grammar, than with the science of palmistry. Every trifle gives occasion for an episode, and every episode is '*conglutinated* or made up' † of as much recondite erudition, as the learned commentator can well muster together. After defining a word, he ascends synthetically to language as a compound, which comprises he says the language of God, of man, of angels, and

* See the Commentary on the Kafeea by Moolla Jamee, p. 1.

† "Hic liber est *conglutinatus* &c." Epist. Obscurorum Virorum. See Pursuits of Lit. p. 102.

I know not well what the votaries of the eastern oracles will say to this comparison. I fear they will rise indignant against me for venturing an expression that may tend to degrade the literary eminence of the Arabs: but this is not my intention: I would rather support than lessen their importance. I consider myself in some measure as one of their disciples, and certainly feel respect for their language and literature. But although I freely acknowledge their merits, I will not acknowledge the infallibility of their doctrines, nor voluntarily subscribe to all their grammatical dogmas; their *superlunar* speculations; their metaphysical distinctions ' twixt south and south-west side;' and the whole host of fallacies and fictions, with which they perplex and embarrass the most simple subjects of literature. Undoubtedly their works discover both genius and learning, and in the minute cultivation of many sciences, particularly grammar and rhetoric, it may be doubted whether they have been surpassed by the learned of any other nation, but their literary affectation by disfiguring their works, diminishes in a considerable degree the real merit of their labours, and throws so many unnecessary impediments in the way of the student, that it is not very surprising we should find them almost entirely neglected.

One specimen of their solemn mode of trifling in literary works may be worth inserting. The Author of the grammatical treatise termed the Kafeea, for some reason best known to himself, neglected to prefix to his grammar the usual auspicatory formula of praise to the deity, the omission of which is considered by the sober Moosulmans as a serious mark of impiety. It was therefore necessary to defend this omission, and accordingly his commentator Moolla Jamee, in the true spirit of casuistical sophistry, settles the point of conscience as follows: " It is observable, ' says he' that the Author

Those indeed who are fond of simple abstracts of science, will have no reason to complain of the length or difficulty of the Miut Amil. It contains in something less than five quarto pages, the most important department of Arabic Syntax, and is almost entirely free from those little verbal quibbles and philological fopperies, which tend more or less to disgrace almost every work on Arabic grammar. The title to be sure carries with it an appearance of superfluous exactness, and some little grammatical finesse will no doubt be discovered in the author's mode of supporting it,* but this is too petty an objection to merit any remark, it is in truth a mere systematic *capriccio:* a solitary particle out of the great arabian desert of metaphysical refinement, where subtilties,

> Swarm populous, un-numbered as the sands,
> Of Barca or Cyrene's torrid soil.

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* His method is as follows. He divides regimen into two general classes or departments, termed verbal and absolute. By the first is simply understood the effect that one word has upon the termination of another. By the second is meant that specific mark of case assumed by a noun when used absolutely as the nominative to a sentence. The government in the first instance is termed *verbal*, because, the change of termination is occasioned by some word either expressed or understood. In the second it is called *absolute*, because the word thus governed is considered independent of all verbal agency, and acquires this peculiar form of construction from its nominative situation alone. Verbal government he then subdivides into two distinct classes. The first, comprehends *ninety-one* specific words, which are termed from their nature, *Prescriptive* governors. The second, contains *seven* distinct *classes* of words, such as verbs, adjectives, participles, infinitives &c. &c. each of which necessarily includes all the words of its own species, and each of these classes he considers numerically as *one*, and terms the whole *Analogous* governors; here then are all the verbal governors in the language reduced to *ninety-eight*, viz. *ninety-one* in the prescriptive, and *seven* in the analogous class, to which if we add *two* in the absolute, we shall have an exact centenary of governing powers.

PREFACE.

Of the two original works forming the subject of the present volume, and of which an English translation is now for the first time submitted to the public, the Mi,ut Amil or that comprising the text, contains a brief but comprehensive view of the first division of Arabic Syntax, or of that part, which treats of the government exercised by nouns, verbs and particles. The second, or Shurh, is a commentary on the former, and illustrates by a more minute and detailed analysis, the various rules recorded in the text, and the general acceptations of the several governing powers.

The first Book is entitled Mi,ut Amil, or the Hundred Governing Powers, because the Author has contrived to reduce to that precise number, the whole of those powers in Arabic construction, which are found to affect the terminations of nouns and verbs. A synopsis of this system may be seen in the commencement of the work, and a brief explanation of its leading divisions will be found in the concluding remarks to the translation; it is unnecessary therefore to enter into any further detail, and I shall merely observe of the title, that although it appears in some degree affected, and is not I imagine altogether strictly correct, yet the general design of the treatise, displays so much skill and ingenuity, and combines at the same time so many excellencies of brevity, order, perspicuity and precision, that it may be fairly considered, on the whole, as the most judicious compendium of Arabic regimen, that has yet appeared in the language.

TO

HIS EXCELLENCY THE RIGHT HONORABLE

FRANCIS EARL OF MOIRA, K. G.

GOVERNOR GENERAL AND COMMANDER IN CHIEF

OF BRITISH INDIA; &c. &c. &c.

THIS WORK

ON

ARABIC SYNTAX

IS

Respectfully Inscribed,

BY

HIS LORDSHIP's

MOST OBEDIENT AND

MOST HUMBLE SERVANT,

ABRAHAM LOCKETT.

Questi non ciberà terra, nè peltro,
Ma sapienza, e amore, e virtute,
E di quell' umile INDIA fia salute.

THE

MI,UT AMIL,

AND

SHURHOO MI,UT AMIL;

TWO ELEMENTARY TREATISES

ON

ARABIC SYNTAX:

Translated from the Original Arabic;

WITH

ANNOTATIONS,

PHILOLOGICAL AND EXPLANATORY,

IN THE FORM OF A PERPETUAL COMMENTARY.

THE RULES EXEMPLIFIED BY

A SERIES OF STORIES AND CITATIONS

FROM

VARIOUS ARABIAN AUTHORS,

WITH

An Appendix containing the original Text.

BY A. LOCKETT,

CAPTAIN IN THE BENGAL NATIVE INFANTRY; SECRETARY TO THE COUNCIL OF THE COLLEGE OF FORT WILLIAM; AND EXAMINER IN THE ARABIC, PERSIAN AND HINDOOSTANEE LANGUAGES.

Διότι δεῖ τον ἀκριβῶς βȣλόμενον τὴν τȣ̃ ὅλȣ φύσιν μαθεῖν
τὰ τȣ́τȣ μέρη ἀκριβῶς ἐπισκέφθαι. *Ammonius in Arist. Categ.*

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